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THE PHANTOM BRIDGE.

BY REV. M. TRAFTON.

Left far behind is childhood's rosy spot,
Youth's treasured store of dreams;
All lost, yet how or where, I may not say,
It seems a strange, mysterious way,
The sad, slow steps are mine, the bitter lot,
Where did I cross the parting streams?

I've traveled far, for O, my feet are sore,
My garments soiled, and worn;
I must have crossed the bridge before,
That sunny spot so bright, so green,
And this rough place with winter hoar.
When did I cross the narrow bourn?

Ah, heart of mine! there is no bridge, no
style,

No stream, nor gulf between
The morning start and evening stay;

One long, unbroken, weary way;

We looking onward all the while,
Longing for what is still unseen.

Between the coming, the unclouded day

And this dark, misty night,
Hardly a chasm, just a long-drawn sigh,
A moment's closing of the trembling eye,
A moment's breaking of life's fatal ray,
And then, a world of light.

THE GEMMI PASS.

BY JOSEPH CUMMINGS, D. D., LL. D.

There is a great difference in the labor and fatigue connected with journeys in Switzerland. Even invalids can pass comfortably through this wonderful land, traveling by railroads, steam-boats, and other modes of conveyance that require not much exertion. They can draw near to much that is grand and magnificent, and with reference to scenery, much that is wild, stormy, and sublime. They can test the correctness of the maxims (not correctly applied to this scenery), "distance lends enchantment to the view." Much that was difficult years ago, has ceased to be so, since the way has been explored, paths made, and the means of easiest access discovered.

This year the ascent of Mont Blanc is comparatively easy. Indeed, while we were at Chamouny, three young ladies attempted the ascent, and two succeeded. The third was prevented by sudden illness caused by the rarity of the atmosphere, and was carried back after three-fourths of the ascent had been completed. During the past season the snow has been hard, a most important consideration, and other circumstances have been favorable. I felt a strong inclination to attempt the ascent, and under other circumstances might have made it.

There is something inspiring in such scenery, and I can well excuse an adventurous young man for performing feats that are really reckless, and such as are termed by the prudent, who judge of them at a safe distance, foolhardy.

The route planned by our party did not include much of the most difficult traveling in Switzerland. We saw much of the Bernese Oberland, but only saw in the distance Zermatt, where the traveler is admitted to the heart of the Alpine world, and is surrounded by rugged scenery of surpassing grandeur. From our general course we determined to make one detour, and go over the Gemmi Pass. This wild, picturesque pass has been pronounced one of the most dangerous in Europe. We did not find any special difficulty, and were not aware we incurred any unusual risk. What most troubled us was the annoyance occasioned by misrepresentations as to time and distance. We made an early start from Interlaken in a carriage specially engaged for our party. We had been encouraged to expect a fair day, but soon after we started it commenced to rain, and the whole day was wet and uncomfortable. We reached Kandersteg three hours after the time named, and but little consideration was needed to decide that at that time we could not attempt the pass in rain and darkness. We stopped at the Gemmi, a nice little hotel at the foot of the Pass. We engaged horses and guides for five o'clock the next morning, but at that hour it rained hard, and continued to rain nearly all the day. We remained quiet, save that I made a stroll through the long, straggling street that constituted the village. As in all Swiss villages, the little church was the most interesting object. In its front yard, and crowding up to its doors, as if people were unwilling to give sufficient land to the dead, were numerous graves, decorated with ancient devices and touching words of affection. I wondered at first, that from a village so small so many should have been gathered to the dead, but then I saw from the date of their erection, inscribed on some of the houses, that for many years people had lived in this quiet, secluded place. The silence was oppressive, broken by no sounds of industry or social life. Near evening, a crowd of children, let out from school and under the care of a grave school mistress, with their feet steps and merry laughter, gave new interest to the scene. Having inspected the village I turned aside for variety, to examine a small dilapidated sawmill, and in the absence of the owner tried my hand at its primitive machinery. Its power was derived from very small stream that had an unusual fall. Rapid descent is here

more readily found than quantity of water. During the next night it snowed, and in the morning all the mountains were covered. The question of attempting the pass was again considered. The ladies showed good courage, and no inclination to turn back, so we decided to go on. Prudent natives advised us to desist, and gravely announced that the season had passed. While on the way we were told we should find great difficulty in forcing our way through the snow. Despite the warnings which did not much impress us, we hastened on. The ascent of the Gemmi Pass from Kandersteg is steep at first, but the last part of the way to the summit is less precipitous.

At the distance of three hours, according to the Swiss mode of reckoning, we stopped to rest our horses at the small and solitary inn of Schwarzenbach. This is the only house on the road. It is a dreary place. It is deserted during winter. Here the poet Werner lived several weeks and laid the plot of his drama, "The 24th of February." Here we obtained specimens of the edelweiss. This flower is valued on account of the difficulty of obtaining it, as only those who ascend great heights with all their peril, can pluck it. It grows higher than any other flower on the Alps. It blooms under the snow, and is found where it melts away. Our specimens had been left at the hotel by hunters who had recently visited the house.

Just before reaching the summit, we come to the lake Daubensee, 7,238 feet above the level of the sea. It is formed by the waters of Lümmen Glacier, has no visible outlet, and is frozen more than half the year. In about a half an hour we reached the Gemmi or summit, 7,553 feet high, and situated immediately beneath the brown limestone rocks of the Daubenhorn.

From this wild, irregular, desolate height, is a most magnificent view. The storm had passed, and the sun shone brightly on the snow-covered mountains as we stopped and gazed around. On the left we gazed on a part of the Rhone valley, and the Alps of the Valais. The lofty group of mountains to the extreme left are the Mischabelhörner; further to the right rises the mighty Weisshorn, then the Brueckhorn, the pyramid of the Matterhorn, and still further to the right, the "Dent Blanche." At a giddy depth below we saw the goal of our day's journey, the Baths of Leuk. The glistening snow-peaks vary from 9,000 to 11,000 feet in height.

On the summit we dismounted, and walked down to Leukerbad. The great difficulty in the Pass is on this side. Great engineering skill was required in the construction of the road, which was made in the years 1736-41. Two Cantons that had been in deadly feud, united in its construction. Gunpowder and skill well did their work. From Leukerbad the path rises by a long series of narrow, steep ascents, along the face of a perpendicular rock. The windings are hewn in the solid stone, and in some places resemble a spiral staircase. The upper parts in some instances project beyond the lower. Guards and parapets are erected in the most dangerous parts of the path. Any one having steady nerves will have no difficulty on the way. The ascent on both sides is made on horseback, but travelers are not allowed to ride down to Leukerbad, as the descent of such places is far more dangerous than the ascent.

In 1861 the Countess de Herlincourt, in attempting to go over this pass, fell from her saddle over the precipice, and was killed. A small cross marks the place where her body was found. She was on her bridal tour; she tried to avoid this part of the journey, but her husband persuaded her to attempt it. Being naturally timid, and unable to gaze down the precipices, she tried to hide the view with her parasol, but failed to change it with sufficient rapidity, and suddenly gazing down into the depths she became dizzy, her energies were paralyzed, and she fell over the precipice. Her precautions increased her danger.

Timid and nervous persons should not attempt such passes, unless they make the journey as did a lady who passed over a few weeks before us. She was carried in a *chaise à porteur*. She described her journey as delightful. She said she read her Bible all the way, except when she came to the dangerous places, and then she shut her eyes.

We derived no essential benefit from our guides, yet no party, especially if accompanied by ladies, should dispense in recognizing the most noted mountain summits, selected the places where the echoes were best heard, which in some instances were four times repeated, and sung for us the famous Swiss Yodle, which produced a thrilling effect in this wild, desolate scenery.

We made the descent rapidly, the greater part of the time in advance of our guides, and early in the evening

reached Leukerbad, a village 4,642 feet high, opening to the south, and watered by the Dala. In midsummer the sun is not visible after 5 o'clock. A strong embankment on the east protects it from avalanches. As seen by moonlight, the "huge perpendicular wall of the Gemmi presents a weird aspect."

Our journey continued through varied scenery, and comparatively unimportant places to Altorf, the scene of the heroic exploits of William Tell. A colossal statue of Tell is said to occupy the spot whence the brave archer aimed at the apple placed on the head of his son, at the command of the tyrant Gessler.

There are twenty-two hot springs in the village, temperature about 120 degrees, which are considered as having great medical virtues. As the bathers remain in the water eight hours, a singular arrangement has been made to relieve the tedium of these immersions. The baths are about twenty feet square, and can each contain about twenty persons. Here, dressed in long, woolen robes, they eat, read, converse, and play various games. Spectators are admitted to a gallery, and can look on, or converse with the bathers. It is amusing to see fifteen or twenty heads apparently floating on the water, surrounded by swimming-tables containing coffee-cups, chess-boards, newspapers, and books. Arguments on religious questions are proscribed.

From Leukerbad we went in a carriage to Leuk, over one of the most interesting roads in the Alpine regions. It crosses the Dala below the baths, and skirting the right bank to a great elevation, there crosses the river again, and commands a series of magnificent views. The village of Albinen is in sight. It can only be reached by a series of eight rude ladders, fastened to the perpendicular face of the rock. This is the only means of communication with other places afforded to residents or travelers. Those whose heads are unsteady, should not make this visit. We passed on to Briege. From this place at 6 o'clock the next morning, we took a diligence to go over the Furca Pass to Andermatt. Diligences start from the same place to go over the Simplon Pass. At a small hotel near the Rhone Glacier, the diligence stopped for dinner. We neglected the dinner, and rushed on to the glacier. Here is the origin of the Rhone. We saw but a small stream, but at some seasons a torrent of gray water issues from the ice-caverns of the glacier. The ancients said the Rhone issued from the gates of eternal night, at the foot of the pillar of the sun, as they termed the Gaienstein. The Rhone Glacier is well worth a visit. "It rises in a terrace-like form, resembling a gigantic waterfall suddenly arrested in its career by the icy hand of some Alpine enchanter. It is a difficult and dangerousfeat to cross it."

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grave to be dug, and lying down in it, he declared he would die where his children suffered disgrace. This appeal aroused the courage of his followers to a more determined effort, and they drove the French back to Lucerne.

All biblical scholars, with unimportant exceptions, derive the name Jehovah (properly written Jahveh, or Yashveh), from the verb of existence HAVAH, "to be, or, to become." They are also well-nigh unanimous in the opinion that the passage wherein God declares his name to Moses, I AM THAT I AM (Ex. iii. 13-15), taken with Ex. vi. 2, is an explanation of the meaning of the word JEROVH. So far the ground is common. In these two passages the name is presented to Israel as a memorial name, a name in some way full of hope, inspiration, and consolation to God's afflicted people. Here, too, all are agreed; the only question is, in what way did the word convey these ideas? My view is that it convinced them by impressing on Israel the two great truths of God's independent existence and immutability. I AM THAT I AM well translates the Hebrew, our translators in this following the Targums and ancient versions. (See them quoted in Clarke's Com.) Gesev renders, I shall be that I am, i. e., God shall not change (Heb. Lex.), and nearly all the interpreters recognize the Apocalyptic revelation to St. John (Rev. i. 4, 8), "Him which is, and which was which is to come," as a paraphrastic exposition of the great covenant name. God tells Israel that although they, the children of Abraham, were crushed in Egyptian bondage, groaning in servitude, yet He was still the independent God; that, although so long enslaved, yet they were to remember that He was still the same to them as to their fathers, the "God of Abraham, Isaac, and Jacob." Augustine translates, *Ego sum qui sum*, and says, "To Be is the name of immutability. For all things which are, and which are to come, as a paraphrastic exposition of the great covenant name. God tells Israel that although they, the children of Abraham, were crushed in Egyptian bondage, groaning in servitude, yet He was still the independent God; that, although so long enslaved, yet they were to remember that He was still the same to them as to their fathers, the "God of Abraham, Isaac, and Jacob."

It is the name then of God, as revealing himself in his providences, progressively unfolding his character, age after age, and thus it ever grows deeper and richer in the successive dispensations, gathering infinitely broader meaning with the Incarnation, and the Pentecostal baptism of the Holy Ghost. Most Hebrews regard it as formed from the verb HAVAH, with the preposition *yodh*, as the proper nouns *Jacob* and *Isaac* are formed from the verbal roots signifying *supplant*, and to laugh. (Nordheimer's *Heb. Gr. I. p. 209*.)

But M'Whorter thought that he detected in the word a distinct specific prediction of the Incarnation, and rendered it, "He who will be," that is, "who will come," the coming One. The first obvious objection is, that there is no proof whatever that the Hebrews ever got this idea from the name, in fact there is proof to the contrary in the LXX. and the Targums.

(2) M'Whorter treats it as a verb in 3d sing. fut. (or imp.) *Kal*, (*Bib. Sac.* as above) meaning *he will be*, but this is grammatically incorrect (Nord. *Heb. Gr. I. p. 190*); if a verb 3d. sing. fut. it must be in *Hiphil*, meaning, "he will cause to be," i. e., create. The future, *Kal*, meaning, "he will be" (or become) is *Yihyeh*, often occurring in Old Testament.

(3) If the meaning "he will be" could be got from the word, it would still be a long step from that to the meaning, "he will come."

For these reasons I did not deem M'Whorter's alleged exegetical discovery worthy attention in these brief notes, which can notice only those errors which are evident from their currency and plausibility. It has not, moreover, as yet, come directly in my way to discuss the meaning of the Divine name, but the explanation criticized was necessarily brief and cursory.

Yet I am grateful for Brother C's criticism, and am ever glad to receive such candid objections from all who love God's Word.

KING JAMES'S TRANSLATION OF THE BIBLE.
BY REV. C. M. DINSMORE.

EXCELLENCE AND DEFECTS.

It is sometimes said that King James's Bible is not a new translation, taken directly from the original, but that it is a revision of the earlier English versions already referred to. This is not strictly true. The translators themselves, in their dedication to King James, observe "your highness, out of deep judgment, apprehended how convenient it was, that out of the original tongues, together with the comparing of the labors, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the English tongue." They followed, however, the Septuagint and Vulgate in their emendations of pre-

vious English translations to suit the original.

Among the excellencies of this translation, is the simple, pure, and nervous style that characterizes the "authorized version." Its words are usually chosen from the old and more expressive Saxon element. It is this feature that has made it so dear to the popular heart. Another marked excellence usually attributed to King James's translation, is its general accuracy and fidelity to the original. Among its defects are its obsolete and indelicate phrases, its arbitrary and absurd and often confusing sub-divisions into chapters and verses, and its inexact and defective mode of punctuation. These objections are thought, by some, to be of sufficient importance to have caused the version to be laid aside had not long acquaintance and early associations rendered it sacred.

The poetic portions of the sacred Word seem to have suffered somewhat, as seen in the manner of reducing poetry to prose, and transposing the words in the clauses arbitrarily, and without due reference to the original, and ignoring, in many places, the laws of parallelism. A perfect translation is one that conveys to the mind of the reader, without either excess or deficiency, the thought as it lay in the mind of the writer. The two constituent elements of every thought thus expressed, are the idea and the emotion. Both must be transferred; the one neither enlarged nor diminished, the other neither strengthened nor weakened. If "words are entities, not existences, immortal beings," it is no matter, especially in poetry, to take out their vitals, and clothe them in a new body. Take the most beautiful poetry ever written, and its charm is broken as soon as the words are disturbed or altered; for a word, as it stands in its own language, has its own associations and peculiar significance. "The Bible of all books," said Prof. Stewart, "is most worthy of every effort which can be made to throw light upon its sacred communications, and to convey them with clearness and emphasis to the human mind."

The new Cyclopaedia of McClintock and Strong, says, "one half of modern popular commentaries is taken up with the correction of errors, and the solution of difficulties, which a close, idiomatic, lucid, and judicious translation would at once dissipate." But whatever drawbacks our excellent "authorized version" may have, for even the sun has spots upon its disc, these imperfections are the result of the rude state of oriental learning, and especially of biblical science of the time of King James's translation. How could places and customs be intelligently rendered, when the explorations of the Holy Land had been so imperfectly made? How could the Hebrew tenses be perfectly and delicately rendered, when the great scholars in oriental learning had yet to be born? And how could Hebrew poetry be reproduced in English, when, besides the want of scientific philosophy, common to the times, there was hardly a poetic head in the whole list of translators? It perhaps never entered into the mind of King James, or any of his advisors, that there could be any possible relation between the divine Book, on which rested the immortal fate of the world, and on which was built up the mammoth State Church of the English nation, and the art of Shakespeare, Dante

CORRESPONDENCE.

THE PRAYER TEST.

BY REV. A. PRINCE.

SECOND ARTICLE.

THE CHALLENGE PROPOSES TO TEST PRAYER IN AN IMPROPER DOMAIN.

The sick, like the poor, are always with us. To experiment upon them would be convenient, and might be humane. And bodily infirmities have, in numerous instances, been supernaturally healed. But the records of these cures do not warrant the inference that they were often, if they were ever, wrought merely for the relief or benefit of those afflicted. There is an antecedent improbability that they would be. Supernatural cures — we can hardly include among them providential direction of physicians as friends to natural remedies — involve either the arrest of the operation of laws that God has imposed, or the remission of penalties that He has ordained. And that God properly may, and actually does, interfere to this extent in the order of nature, most Christians firmly believe. But such interpositions are for important objects. They do not occur to gratify idle curiosity, or enlightened and perverse skepticism. Even relief from disabilities and sufferings does not seem to furnish an adequate reason for departure from natural methods. Sickness may be the penalty for violations of natural law. If it were proper once to remit these for the sake of the sufferer, it might avail little, inasmuch as they might be repeatedly incurred. Our Lord bade the man whom he had cured of impotency, "sin no more lest a worse thing come upon thee." The body is the lowest department of human nature. It exists for but a brief period. Were all its maladies immediately healed by Divine power, the relief would be of dubious value, and of limited duration. And if sickness was left to be treated by the ordinary methods, and under providential arrangements, including prayer for the afflicted, suffering would be short, and often salutary. Occasional Divine interpositions, for ends far higher than bodily relief, might then occur.

This *a priori* reasoning is confirmed by scripture. God has not promised to heal all for whom prayer may be made. True, He says that "the prayer of faith shall save the sick." He also says that "all men have not faith." History proves that but few men have this faith. And those that have been most favored, even prophets and apostles, have not always possessed, at least have not always exercised, this power. Elisha left all the lepers in Israel in their leprosy, and healed only Naaman, the Syrian. In the days of Christ, a great number of impotent people, of "blind, halt, and withered," lay in the porches of Bethesda. These persons needed healing. They wished to be healed. They had come there, and were waiting for that very purpose. The Son of God saw that suffering. But He seems to have restored but a single sufferer. And, for the purposes of this argument, it does not matter why He did not heal them all. He did not. There was some reason for His course. And if a reason induced Him to withhold help from ninety-nine out of a hundred sufferers in a Jewish Bethesda, the same, or a similar reason, may prevent His healing a larger proportion of the inmates of an English hospital.

The man whose person Paul most loved, and whose services he most needed, was Timothy. But this admired friend, and invaluable helper, was an invalid. The Apostle prescribed for, but did not remove the "often infirmities" of the Bishop.

It may be said, that prayer was not made for these sufferers. Well, primitive Christians prayed for strangers, for heathen, and for enemies. Did they omit to pray for their friends? Especially did they omit to pray for those among them that were afflicted? If they did, it must have been because prayers for bodily restoration were either improper or useless. And if such prayers were then either unbecoming or unavailing, they may be so now. But did not the sick pray for their own recovery? One most instructive instance is recorded: Paul had a bodily disease. It was a *thorn*, and was in his *flesh*. He besought the Lord thrice, that it might depart from him. But it did not. The disease remained, and yet the prayer was answered. This case exposes the fallacy of testing prayer by its success or failure to obtain in a given case its specific object. Paul was denied bodily relief, but the prayer by which he sought it procured grace, which was of far greater value. God has promised to pardon the sins of the soul, when men seek forgiveness aright; but He has not assured that He will always cure the maladies of the body, not even when earnestly entreated. The proof that our Lord sent to the imprisoned Baptist of His own Messiahship, was that "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." These unusual occurrences identified the advent and ministry of the Son of God. Of all times, those when Christ was upon earth, were most remarkable for supernatural relief to the bodies of men. Yet even then, there were places where He could do no mighty work, and persons whose diseases He did not remove. The authors of the prayer test have selected an exceptional occurrence, and made it the exclusive test in an important experiment.

THE CHALLENGE PROPOSES TO TEST PRAYER IN AN UNFAIR MANNER.

An issue not altogether unlike that now raised, was tried on Mount Carmel, in the days of King Ahab. The question then proposed was, whether Jeho-

vah or Baal was God. The present dispute is, whether or not God will answer prayer offered for certain objects. The ancient contest was much broader than the modern. That challenged His divinity, while this involves only His administration. The proof that the Lord is God, was to be his answering by fire. The evidence demanded that God is moved by prayer, is, that He shall heal the sick. A part of the test which decided the old dispute is the very question now in debate.

The details of the actual trial were very different from those now proposed. That occupied but a single day. This is to continue from three to five years. One takes place in open air and in broad daylight, making deception impracticable. The other is invited under arrangements that would make imposition easy. It is to be in a building from which the public must be, much of the time, virtually excluded. The patients will be under the control of physicians and nurses, who will have constant access to, and oversight of them. They will regulate the sanitary condition, and prescribe and administer medicine and food, either of which may be the medium of life or death. The intrinsic unfairness of such a proposal would deter a prudent man from accepting it for the settlement of even a trifling dispute.

THE TEST PROPOSED WOULD BE INCONCLUSIVE.

The trial instituted by Elijah, satisfied all parties that Jehovah was God. It could but have done so. The proposal was reasonable. All Israel was invited to witness the trial. The evidence was overwhelming. But the contest now proposed would settle nothing. The terms of the challenge, do not contain the data necessary for a settlement. The invitation is to test prayer. It is essential to a reliable result that prayer alone, prayer pure and simple, be put upon trial. This, in its most exact sense, can never be done. Prayer is the expression of an intelligent being. It is not a person but an exercise. Hence you cannot detach it from the man that offers it, and it must partake of his character. If he be unbelieving, his prayer will be unbelieving and unavailing. If he regard iniquity in his heart, that principle will pervade his petition, and close the ear of God to his cry. This disability inseparably attaches to all prayer, and must modify all possible trials of its value. But the challenge encumbers its exercise with other and unnecessary complications. To say nothing of the healthiness of the hospital, or the devotion of its nurses, the challenge involves a trial of professional skill, and of symptoms of therapeutics, as really as of the institution of prayer.

Although we disapprove and decline the challenge, we do not much regret its appearance. It is to be deplored that Mr. Tyndall regards prayer as he does.

One cannot but be sorry that a proposal so objectionable should have his endorsement. But since such opinions do obtain, and since their discussion sooner or later will be inevitable, it may be well that they are propounded at the time and in the form that they are. Then let these men deal their most vigorous blows. Our theories of prayer need revision; and even our methods of praying may be much improved. But men will not entirely cease to call upon God, though some who were not prayed for, should recover? Christians would not accept the strange facts as proof that prayer is useless. They might then urge against accepting the result, the reason that should now deter them from accepting the challenge, namely, that its terms do not contain sufficient data for deciding the question. And if at the end of five years it should appear that none of those prayed for had died, and that none of those not prayed for had lived, philosophers would not, on that evidence, admit prayer to be a physical force. They ought not to admit it. Half a score of such trials would be required to warrant the induction. We conclude that no experiment made under conditions so complicated could settle the value of prayer.

Nor is this the only element of uncertainty contained in the proposal of Mr. Tyndall. Since the design is to test prayer, and nothing else, it must all be offered for the inmates of one wing of the hospital selected for the experiment, and none for the other. Unless this is done, the trial will be useless. One might as well undertake to test the power of a fire engine by applying a torch to two buildings, and training the hose upon one, while he directs that no water shall be thrown on the other. But there is another fine company, whose *duty* it is to extinguish flames, and to save property. Their hose, though unseen by the experimenter, discharges as large a volume of water upon the neglected house, as the engine upon trial throws upon the other dwelling. Both buildings are saved, or both are consumed, and you are as much in the dark about the power of one engine as you were before the experiment.

Our prairies here are not the "flat, stale, and unprofitable" stretches which you, my dear Boston friends, imagine them to be. They move and swell, then dimple into enchanting hollows, where the rivers hide under thick belts of tall cotton woods and graceful elms. So, as Prince turned to the east, there came, peeping over the distant roll of the prairie, the first edge of the coming sun. The frost lay white and glittering on the tall grasses of the "bottom," there was the intensely quiet bush one always feels in country places, and then the slight rustling stir, as the advancing light demanded recognition. At every step my skirt brushed the rank growth of weeds and wild bushes; then I entered the belt of young timber, threading my way carefully, but showing signs of my rough passage that were more gaping than any rents, an "envious Casca" ever "made;" but still bearing the "Big Blue," our beautiful river skirting our possessions for many a road. To me, there was always something especially alluring and picturesque about a road. Here that taste gratified to the fullest extent, for the country is so new that bridges are rare indeed. We ride down the steep bank,

hesitate for half a breath, glance across at the place of exit, at the stone over which the ripples are playing with their light caress; then stooping, we gather the folds of our dresses, draw up the stirrup foot a little, and splash, we are in. The current is swift, and the water eddies round your horse's feet when he stops in mid-stream for the long delicious draught he will be sure to want.

While he drinks, you will look up and down the exquisite vista; on either hand you will note how every clod has

"Climbed to a soul in grass and flowers;" you will see the thick vines of the wild grapes, and the still more gracefully tasseled growth of the native "hop;" the willows will nod their plumes in greeting, bright leaves will drop from stately trees and drift beside you, and looking up through their arching boughs, the heaven will look nearer than it ever does through eastern atmospheres.

All this and more I saw, while Prince with leisurely delight drank deeply, then he tossed up his head flinging a shower from his dripping nostrils, and turning, bestowed upon me a confidential wink of satisfaction. I love my horse, and he knows it so well that he is extremely exacting, always expecting a care before starting. This time he had it fully, for the loveliness of the morning made me even more amiable than usual; and he bounded up the further bank splendidly.

"Hooper's" lay four miles away, there was no time to spare. I informed Prince of my haste, and finding him stupid in the matter, I used my little whip with a conclusive motion, which was more efficacious. For the next five minutes I fairly *leap*! Ah! how can I tell you about it; about the ecstasy of enjoyment it gave me when the cool air rushed past me, making each breath an intoxication almost with its overflowing wealth of life. We were out on a level stretch now, but there was no regular road, not a house in sight; on either hand were forests of corn, or broad stretches white with the downy beauty of a peculiar grass whose ripening covers the stubble fields with its exquisite mantle; there were clumps of sumach, whose rich scarlet was admirably relieved by the brown leaves of the oak plants standing close beside them, and often the tall rosemary, with their nodding heads, brushed my shoulders as I tore through them. No need for my whip now!

Prince understood that if the king's business of yore demanded haste, mine was equally urgent, and when we had passed the prairie, and come again to the river, there lay the queer brown house which I sought, a mile away still.

A year ago, I came to these new lands with pallid cheeks, and most suggestive fits of indigestion. There was no way to go anywhere, except in my sled. I used my little whip with a conclusive motion, which was more efficacious. For the next five minutes I fairly *leap*! Ah! how can I tell you about it; about the ecstasy of enjoyment it gave me when the cool air rushed past me, making each breath an intoxication almost with its overflowing wealth of life. We were out on a level stretch now, but there was no regular road, not a house in sight; on either hand were forests of corn, or broad stretches white with the downy beauty of a peculiar grass whose ripening covers the stubble fields with its exquisite mantle; there were clumps of sumach, whose rich scarlet was admirably relieved by the brown leaves of the oak plants standing close beside them, and often the tall rosemary, with their nodding heads, brushed my shoulders as I tore through them. No need for my whip now!

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his chair I could have exclaimed, "Nota bene!" only I should have spelled the last word differently, and divided the first.

Didn't Apollos laugh at my dismay in the most heartless and aggravating style? Of course he did, for there was nothing left of all that heap of food, at least nothing worth mentioning as a foundation for breakfast. They were there for more than three days, *ez uno dice onnes*; then I retreated to my rocking-chair, spending hours in delicious idleness to compensate for the weary work of the previous days, and glad that Apollos didn't mean to be such an extensive farmer always, unless somebody else should "keep house."

The granary bins were a sight worth seeing. From less than seventy acres we had nine hundred and ninety-seven bushels of small grain, and this was the yield of the first year's culture! Much of the wheat was sown on the freshly-broken prairie; so also were the oats and barley. Our corn is not yet gathered, so it stands rustling in the wind, hanging its golden ears disconsolately in prospect of the burning that awaits it.

Shining "anthracite" bides not in this region; "soft coal" is an invention of the adversary, luring you to admire, with its clear, beautiful blaze; but on further acquaintance sending forth sulphurous smoke strongly suggestive of Tartarus, and defiling everything with its fearful "smut." Wood is scarce, and the men are too busy to cut it, so into the stove we heap the corn. It is convenient, clean, burns with intense heat, and we like it ever so much; only it does require frequent attention, or you are minus a fire without due notice.

These are mere every-day incidents, — no, I'm thankful threshing doesn't come every day — but there is enough variety to make prairie life endurable and even happy, if one hasn't too many memories of dear far-away New England to haunt them, when sometimes "the days are dark and dreary."

The tide of invitation and culture is rapidly nearing; already to those who have money every luxury is attainable, and I echo the words of Horace the sage, "Go West, young man; go West!"

WASHINGTON CORRESPONDENCE.

BY REV. C. ADAMS, D. D.

Those Methodist evangelists Messrs. Inskip and McDonald, have really favored Washington with a ten days' visit. They were specially invited to Wesley Chapel, and there was the theatre of their labors. Afternoon and evening meetings were daily held, and the assemblies gradually increased until the spacious church was thronged to the extent of its capacity.

Possibly a slight notice or two of good men, and of their evangelical operations, may interest some of the readers of the HERALD.

It is a score of years since, for the first and last time until recently, I saw Inskip. This was at the General Conference at Boston, where he appeared, not as a member, but to enter his plea for the reversal of a censure passed upon him by the Ohio Annual Conference, with which he was there connected. His speech on that occasion will be remembered by those who heard it, as a masterly effort, — resulting in his complete triumph — the wiping off of the censure, and the establishing of his reputation as an able speaker and debater, and a more than ordinary man.

As I listened to Inskip that day, I was deeply impressed with his singular self-possession under the circumstances, his entire readiness of utterance, his keen sarcasm, his power of eloquence, and, in general, the decided ability of his speech, while his advantage over the defenders of the Annual Conference action, was at once, and completely apparent to the great assembly. At the close of the speech, a prominent member of the Conference who was present, made a speech, and half covered the speaker, and the sympathy of their spirits, in the work to which they deemed themselves to be called, seems as nearly perfect as is commonly seen among mortals. To no small extent they may be deemed as complements — each a helper, or suitable for the other, and each one aiding to supply the possible deficiencies of the other.

Having thus devoted all my allotted space to a glance at the men themselves, I must defer to another sketch any notices of their operations.

ferred to the Baltimore Conference, he, after a little time, requested and obtained permission to assume a somewhat different position in the Gospel ministry, and commenced his career of evangelical effort through the land.

About the same time, Mr. McDonald, then a successful minister stationed, I believe, in Boston, was thrown in company with Inskip; and possessing a similar spirit with him, and being actuated by a like desire to devote his energies to the special work of promoting holiness among Christian people, the two joined hands for this one great work.

And with all the curious sympathy

between these two men, it would be difficult to find another two — ministers or other wise — more completely dissimilar. Physically unlike are they — the one being of moderate stature, and of full habit, while the other is a man of six feet, and slender form.

Inskip walks with short and labored steps — McDonald's movement is easy, natural, and graceful. The head of the former vibrates easily and frequently from side to side indicative of the pleasant kindness of his heart; the other bears his head erect and steady. The dark eyes of the one, heavily arched, and closely protected by spectacles, have the seeming of deeply solemn eyes — wishful eyes — wishing some great and immediate good for the multitude before him. The eyes of the other, not yet spectated, are benign, gentle, winning eyes, and the glances from them beams with sunny benevolence mingled with unfeigned meekness. Inskip's countenance is rugged, slightly anxious, dark, and touched by age; — that of McDonald is open as the morning, and calm and placid as a summer evening. Rising to address the multitude, the voice of Inskip is husky, and apparently weak, until in the swelling torrents of mighty feeling, it rises and strengthens, and sweeps over the vast audience as the sound of many waters, and with the energy of a tempest. A voice mellow, musical, and pleasant is that of McDonald, and just such as befits the earnest and sunny countenance that greets your eyes, as the accents from his lips salute your ears.

It is easy to discern that the mental characteristics of these two men are about as diverse as the physical. But we forbear to descant further upon their dissimilarities. Whatever these may be, it is obvious, however, that in prosecuting the one great purpose of their efforts and lives, they are as harmonious as were David and Jonathan of old, or as Luther and Melanchthon of modern times. If they are not like each other as viewed by the public eye, they are nevertheless of one heart and mind, and the sympathy of their spirits, in the work to which they deem themselves to be called, seems as nearly perfect as is commonly seen among mortals. To no small extent they may be deemed as complements — each a helper, or suitable for the other, and each one aiding to supply the possible deficiencies of the other.

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THE END OF THE WORLD. A LOVE STORY. By Edward Eggleston. With 32 illustrations. New York: Orange Judd & Co. We have not rated this volume as high as the title of this fine illustrated duodecime volume of 300 pages, set forth so fully its character, that little more is necessary to say to his object is fully realized in its execution. An able correspondent lately called attention in our columns to the nature and promise of

by D. Appleton & Co. It is gotten out in good style, and contains a number of illustrations.—"Autology; An Inductive System of Mental Science, whose Entrance is the Will, and whose Completion is the Personality. A Vindication of the Manhood of Man, the Godhood of God, and the Divine Authorship of Nature." Such is the title of a new work on Mental Philosophy, by Dr. David H. Hamilton, soon to be published by Lee & Shepard.—Macmillan & Co. present a strong list of works for publication during February. They are mostly of a religious or critical character, and number "Lectures on Social Morality," by the late Frederick Denison Maurice; "A General View of the History of the English Bible," by B. F. Westcott, D. D.; "The Depths of the Sea," by Dr. Wyville Thompson; "Plays and Puritans, and other Essays," by Rev. Charles Kingsley; "Essays in Theoretical and Applied Political Economy," by Prof. J. E. Calhoun; "Caliban, the Missing Link," by D. Wilson, LL. D., etc.—Thornton Hall; or Old Questions in Young Lives," by Phoebe F. McKeen, has just been published by A. D. F. Randolph & Co. It is a book of boarding-school experience, that every girl will be the better for reading.—The author of "Blaze Seymour" has just written a novel, which has been published by the Lippincott's. It has the title of "Erm's Engagement," and describes English life. The plot is a simple one, and at times a little dull and tedious.—"Lippincott's Magazine" for 1873 is to contain, among other attractions, a story by William Black, entitled, "The Princess of Thule," and one by George Macdonald, called "Malcolm."—The *Eclectic* for January contains an exceptionally fine engraving of Guido's picture of Beatrice di Cenci, in addition to a portrait of Dr. Livingstone.—"Life in Death, and Death in Life. A Paradox, illustrating what we know, and what we believe, with Criticisms on the Morals and Manners of Modern Society," is the title of a late book of radical views by Matthew Howard, M. D. It favors in religious matters the Theistic creed as the only one really certain.

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord,"—Num. xiv. 21.

THE PRESBYTERIAN BOARD OF MISSIONS is one of the largest and most efficient missionary organizations in this country, and is doing a great work for the salvation of the heathen. It employs 131 ordained missionaries, 42 unmarried women who serve in different departments of missionary work, 5 missionary physicians, and it has about 4,500 communicants, and over 10,000 scholars. It has established one new mission during the year, lost 4 missionaries by death, has 7 recruiting in this country, 10 have returned to their stations, and 37 new laborers have been sent into the different fields. It has missions among the Romanists in Mexico, New Mexico, the U. S. of Columbia and Brazil, in which it has about 600 members and 11 missionaries. Among the Indian tribes of the West, it has 10 churches, embracing about 1,000 members; 300 children are in the mission schools, and 30 missionaries are employed. In Japan, China, India, Syria, and Persia, it has well-organized missions, embracing a membership of about 2,500 members. It publishes *The Foreign Missionary*, monthly, a work of great value, and also a child's paper by the same name, beautifully illustrated.

SWEDEN.—The extensive revival in Sweden calls for special gratitude. During the ten months of the year, more than a thousand souls were received on probation, and nearly as many into full connection. The whole country is open to the gospel. See *The Missionary Advocate* for January.

ANNUAL MEETING OF THE FOOCHOW MISSION.—This meeting was held in the city of Foochow, November 20-27, 1872, and was a season of extraordinary interest. The preaching and prayer-meetings were attended with unusual Divine influence. The order of the meeting was much after that of our Annual Conferences. More than fifty preachers were present, many of whom were natives, and some of them are reported as preaching with great power. The reports of the year are most encouraging. It had been a year of prosperity. The work of the mission is divided into four districts. The Presiding Elders are, S. L. Baldwin, N. Sites, F. Ohlinger, and N. J. Plumb. The following is one of the districts, which our readers will examine with some curiosity:—

HINGHWA DISTRICT, F. Ohlinger, P. E.—Hing-hwa, (Flourishing Transformation.) Hu Po Mi, Ting Cheng Luk, Ting Teng Nien, Hang-keng, (Capacious River.) Ngu Ing Siong, Tang Taik Tu, Nang-nik, (Southern Sun.) Yung Taik Kwong, Teng-hu, (Eastern Lake.) Ting Mi Al, Kia-siuh, (Tablet Stone.) Wong In Hiong, Ngu Ing Hawk, Pal-sai, (White Sand.) Tiong Tiong Mi, Siong-tai, (Perpetual Prosperity.) Ting Ung Chu, Sieng-ku, (Elysian Ramble.) Li Chu Mi, Ting Cheng Kwong, Siob-na, (Stone Horse.) Hu Ngwong Ko, Ting Ing Cheng, Hung-ting, (Maple Pavilion.) Ling Hiong Chung, Ting Kau Se, Hing-tai, (Flourishing Prosperity.) Ting Cheng Yung, Ing-chung, (Everlasting Spring.) Ling Ching Ting, Ling Seng Eu, Tsik-hwa, (Virtuous Transformation.) Ling Mi Lai, Ting Soi Ling.

CHRISTIANITY has achieved wonderful triumphs in Polynesia. So strong is the Christian Church become there, that the London Missionary Society says it can be evangelized by its own people. So does the Word of God prevail.

COLLECTIONS.—We hope the ministers and mission committees will give special attention to the missionary collections. Extra efforts will be required to raise the amounts apportioned to the New England Conferences. It can be done, and will be, if proper efforts are made. The collections thus far are coming in well.

REV. WM. TAYLOR preaches regularly at Bombay and Poona, and at the latter place he has recently organized a Methodist church of seventy members. Brother Taylor is anxiously waiting for

the brethren sent from this country to his assistance. The fields are white there, ready for the harvest. *The Lucknow Witness* says, that there are now seventeen places in Bombay in which regular weekly services are held, and in some of these services are held every night. Three ordained ministers assist in these meetings, but they are principally carried on by laymen, fifteen of whom are prayer leaders. Similar exercises are also held at Poona.

DR. WALSH, of India, was present at the late annual meeting of the *Ladies' Board of Missions*, of the Presbyterian Church, in New York, and spoke of the influence of women in India, where her degradation was so great, and said that he had never appreciated the full force of the tongue as "an unruly evil," until he heard the vile language used in the United States. The same idea has been carried into the subject of preaching, and we have the Lyman Beecher Lecture on Preaching. Other lectureships are working out worthy results. An application of the idea to missionary lectures was attempted in England in 1860, but I believe it failed. A Committee was appointed to report on the practicability of the matter, and raise funds. The whole failed from some cause.

AN IMPORTANT QUESTION.—How may a more earnest and general interest on the subject of Christian missions, be awakened throughout the Church? It is evident that the prevailing want of interest on the subject arises largely from the want of information. The people do not understand the state and condition of the heathen world, nor do they know what God is doing there through missionary labor. Indeed, how much ignorance in reference to these, prevail in the Church? In how many churches, no missionary periodicals are circulated, no missionary meetings held, and but seldom a missionary sermon preached? Give the people information—let them see the heathen world as it is, and the great, glorious work going on there, and they will become interested in the missionary cause, and will freely and liberally give of their money to sustain and carry it forward. Circulate the excellent *Missionary Advocate*, and we hope soon, our Missionary Society will issue a *Missionary Magazine* that will flood the ministry and membership with light on the subject. But until the time comes for such a publication, make the best use of the *Missionary Advocate*, get it into the hands of every member of the Church. Outside of our own Church, we shall find *The Missionary Herald* of the American Board, the *Baptist Missionary Magazine*, and the *Foreign Missionary*, of the Presbyterian Board, excellent publications, full of stirring, important, and the latest missionary intelligence. We hope and pray that the time is not far distant when we shall not be under the necessity of going beyond our own Church to understand the moral condition of the world, or what God is doing to save it. Such information should be given to our people in its fullest extent, by our own press, and we rejoice that the signs lead us to believe that this will soon be done.

JAPAN MOVES.—The *Japan Mail* brings intelligence of what the Japanese are doing in reform. All actors and wrestlers have been notified that they must cease to act as such after three years, and must then seek a more useful and honorable employment. The male Japanese are no longer required to shave their heads. Native merchants have petitioned the government for permission to construct railroads and telegraph lines—the petitions were granted. The government had just made an additional grant of \$2,000,000 in aid of the schools of the empire. A geographical and historical manual in Japanese and English is to be introduced. Great reforms in the judicial and police department are rapidly going forward. What they want most of all is the gospel, which they will have soon—the Church is moving to this work. A most glorious day is beginning to dawn on Japan.

CHINA CALLS FOR HELP.—Rev. N. Sites sends a most earnest, importunate appeal to our Mission Rooms for help. The necessities of the work there he presents with great clearness and force. Some of their native helpers had failed for want of instruction and oversight of the missionary. He says, "we must have reinforcements from home to aid in training and instructing native agents, or the extension of our work must cease, and some of the cities now occupied must suffer loss or be given up altogether." Several brethren have been appointed to the China Mission, and others will be soon. The work must not suffer there for want of laborers—so says the Church.

DENMARK.—Bishop Foster ordained Rev. Karl Schon, our superintendent of missions in Denmark, on the 10th ult., at the Mission Rooms, New York. Bishop Harris, the Corresponding Secretaries, and several ministers and others, friends of our Scandinavian work, were present. It was a most interesting occasion. The Danish Mission is prospering greatly.

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THE ENDOWMENT OF A MISSIONARY LECTURESHIP.

For years I have hoped that some one in the Methodist Episcopal Church would endow a course of missionary lectures. I have thought that in this way a most effective method of spreading missionary intelligence, and begetting thought on the subject, and strengthening the confidence and hopes of the Church in her great work, might be established and perpetuated. Two courses of endowed lectures, the Boyle and the Bampton, have done, and are doing a grand work in England in the interests of Christianity. Liddon's "Our Lord's Divinity," is the Bampton Lectures for 1866, a book of masterly thought and argument. The Ely Lectures, of Union Theological Seminary, N. Y., will do a noble work in the United States. The same idea has been carried into the subject of preaching, and we have the Lyman Beecher Lecture on Preaching. Other lectureships are working out worthy results. An application of the idea to missionary lectures was attempted in England in 1860, but I believe it failed. A Committee was appointed to report on the practicability of the matter, and raise funds. The whole failed from some cause.

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It may not be amiss here to indicate in a general way the practicability of this subject, and something of the method of carrying it out.

A sum of \$2,000 or more realized annually from an endowment would suffice, perhaps, to pay the lecturer something as a compensation for time and trouble, and assist in the publication of the lectures in a permanent form for circulation. Hence, something like \$35,000 of an endowment yielding only six per cent., would give a financial basis to the enterprise. A smaller sum invested to better advantage would suffice. Sale of the lectures would aid in this publication, make the best use of the *Missionary Advocate*, get it into the hands of every member of the Church. Outside of our own Church, we shall find *The Missionary Herald* of the American Board, the *Baptist Missionary Magazine*, and the *Foreign Missionary*, of the Presbyterian Board, excellent publications, full of stirring, important, and the latest missionary intelligence. We hope and pray that the time is not far distant when we shall not be under the necessity of going beyond our own Church to understand the moral condition of the world, or what God is doing to save it. Such information should be given to our people in its fullest extent, by our own press, and we rejoice that the signs lead us to believe that this will soon be done.

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WINE IS A MOCKER [MURDERER?] After the steamship "Sir Francis" was wrecked, the crew got drunk on wine, which was a part of the cargo, and would have murdered the captain if the light keeper's son had not prevented it. Where is Dr. Bowditch?

NEW BEDFORD.—During the tem-

perature administration of Mayor Rich-

mond extending over three years, real

estate advanced 20 per cent., a horse

railroad was built, crime was lessened,

and the general morality and quiet of

the city secured. It is found there, as

elsewhere, that the licensed beershop

covers the sale of all kinds of drinks.

MAINE LEADS THE VAN.—Maine

is leading the temperance hosts in both

moral and legal suasion.

The Reform Club, organized twelve months since in Gardner, Me., by Messrs. J. K. Osgood, and — Chadwick, has developed into a State movement, and numbers some 15,000 members, fully three fourths of them being reformed drinkers.

The moral suasion work is to be sup-

plemented this winter by adding an-

other stringent clause to their law if

the friends get what they want, and

they expect to. They ask that a Board

of Commissioners may be created, that

all fines collected from rum-selling,

drunkenness, etc., may be paid into

the State treasury, and the deposit of

the money to be used for the support

of the temperance cause.

The lectures could be associated with

our theological seminaries by alterna-

tion, so as to secure their being deliv-

ered before a class of men who might

be especially benefited, and before

promiscuous audiences in different parts

of the country.

The lectures should be sufficiently ex-

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HERALD CALENDAR.

Clarendon District Preachers' Meeting, at Keene, N. H.	Feb. 12, 13
Dover District Ministerial Association, at Dover, N. H.	Feb. 12, 13
Needham Circuit Quarterly Conference Association, at Saxonville, Feb. 13	
Reopening of Chestnut Street Church, Providence, Feb. 13	
Wester District Preachers' Meeting, at Grace Church, Worcester, Feb. 13, 19	
Providence District Ministerial Association, at St. Paul's Church, Providence, Feb. 17-19	
Gardiner District Ministerial Association, at Oxford, Feb. 17-20	
Fall River District Conference, at the First Church, Fall River, Feb. 24	
Rockville District Ministerial Association, at Wadsworth, Feb. 24-26	
District Conference, at the First Methodist Episcopal Church, Bangor, March 4-6	

ZION'S HERALD.

THURSDAY, FEB. 13, 1873.

AN ECLIPSE OF VIRTUE.

The most hopeful fact made apparent by the present prevalence of dishonesty in places of trust, and in public offices, is the surprise and excitement occasioned by the successive discoveries of fraud in conspicuous positions. It shows that public sentiment still is wholesome, and that the standard of morals in the community has not fallen so low as to offer apologies for fraud, even when committed by men in office, or to seek to cover the faults of men heretofore honored and esteemed. The conscience of the community still corrects itself by the Ten Commandments, and the Christian faith among us is strong enough to make sin, when revealed, appear as it is, exceedingly sinful, even when tempted professors of it fall into the snares of the devil.

A somewhat encouraging, although very surprising fact, is the almost childlike impulsiveness with which certain members of Congress, enjoying heretofore unblemished reputations, hasten to cover the first intimation of any lack of personal honor and virtue, with equivocal denials. This marvelous economy as to truth, shows that like our sinning first parents, these unhappy men, tempted, perhaps, by their narrow fortunes, and the remarkable opportunities offered by their betrayer to add rapidly to their capital, feel at once and keenly this open exposure to the public gaze, and hasten to gather around their nakedness the narrow fig-leaf defense of falsehood. It makes us all blush with such men as Patterson, Allison, Kelly, and Colfax, to see them confronted with the bold accusation of deliberate lying, but we derive some comfort from the fact that they are not so dead to a sense of moral rectitude, as to look without sensibility upon an accusation involving the most delicate sense of honor in the discharge of their public duties. We only mention Mr. Colfax's name, as it is now left exposed to a stain by the *ex parte* testimony of Oakes Ames. He denies the statements, and proposes to rebut them with evidence. He must be considered innocent until guilt is proved.

All this public surprise shows that we have a good foundation to build upon, while no thoughtful mind can fail to be impressed with the seriousness of the present lapse of public virtue, and the very general exhibition of moral weakness on the part of those in whose custody, from the position they hold, the community is forced to put confidence.

The evil is well-nigh universal in its spread, as to the different sections of the country, and the various classes in the community. This lapse of virtue is not confined to Congress, or to State Legislatures. It is indeed very apparent in the city and State of New York, but it is not confined to Wall Street, to the City Hall, or to Albany. Whenever there is an opportunity in bank or trusteeship, there is quite sure to be a ruined character and suffering victims. The rapid alternations in prices, the chances for realizing large fortunes in short periods of time during the war, the glittering and tempting prizes seized by daring hands and flaunted before the public gaze, proved too much for the ordinary moral stamina of men holding other people's money in trust, and solacing conscience with the promise of ultimately making good all drafts upon the property placed in their keeping. The result has been a terrible succession of discoveries of fraud and defalcations, of flights, suicides, and even murders, of wretched families and suffering creditors, of abused trusts and dishonored Christian professions. All this has come to the surface. Who can tell how much more has been covered up, and is still under the vail?

The dreadful retribution, even in this world, that often follows this eclipse of virtue, is not enough to keep men in the hour of temptation. Men continue to tamper with alcoholic drinks in the hearing of the shrieks of delirious and dying victims. So men gamble with their last dollar, with the glaring eye of starvation blazing upon them. The ruin that has fallen upon the "Ring," and the wretchedness that has now become the heritage of Shute, will not keep young men back from pursuing a similar path. Neither can laws be so arranged, nor surveillance become so constant, that these frauds will be rendered impossible. We must trust each other, or we cannot live together. Something more radical must be attempted. We must begin early, and teach a more positive morality to our children. We must set them examples of self-denial and economy. We must awaken higher desires and tastes. We must secure in their behalf an early and daily trust in the presence and grace of the Lord of Life, who only, in His own might, conquered the power

of the tempter, and bestows His victory upon all His true followers.

It becomes the pulpit to be earnest, pronounced, but calm, clear, and evangelical at this day. Not by denouncing men, nor by exerting great acts of fraud, but by clearly pointing out the secret of all human weakness, by reiterating the lesson of the Lord's Prayer, involved in the petition, "Lead us not into temptation, by pressing the constant treachery of the human heart and the possibility of lapsing from virtue, the good shepherd will seek to defend his flock from the solicitations and power of a sleepless foe.

PASTORAL VISITING AND CHRISTIAN WORK.

In recurring again to this subject, we remark, first, that in scores of our churches, as they are at present constituted, there need be no difficulty or deficiency in pastoral visitation. We find, for instance, in a copy of the minutes of an Annual Conference on our table, that more than one fourth of its charges contain less than sixty members and probationers, a smaller number than are in single classes in some of the other three fourths. Whether either of these is the best possible arrangement is not now the question, but rather the point that in one of these small churches, almost all need visiting of the members can be done in hours of relaxation from the severest study. But when the membership is two hundred and more, the case is greatly changed.

We have taken the rules which Mr. Wesley devised for one state of things, and sought to fit them to another entirely different one, and we have besides, widely left out an important feature of his system. His preachers were sent out upon circuits, a kind of work very different from our present stations, and requiring vastly less preparation for the pulpit, while many things in our present methods were then unknown. A small supply of sermons would suffice for a year, and the pressure of demand for the pulpit, as known at this day, they would never experience. His rules respecting visiting and home instruction were adapted to his times. But that personal supervision which many now leave for the minister alone, was then chiefly done by the class-leaders. These had small classes of "about twelve persons" each, whom they were to see "at least once a week" at the usual place of meeting if they attended, and if not, they were to seek them wherever they might be found, for the express purpose of inquiring after their religious condition, and giving such counsel as seemed needful. A faithful leader thus with little sacrifice of time was able to keep a steady supervision over those under his care. Once a week, also, these leaders would meet the preacher, reporting to him the condition of their respective classes, thus enabling him as the pastor to know of the state of the flock, and informing him of those who were sick and needed his special attention, and also of those who were neglectful or disorderly, and in danger of straying from their fidelity.

Now, that a more rigid pastoral visiting is a need of the hour, is an important truth. But that the ministry can personally supply it as it should be supplied, is more than doubtful. The remedy is to be found in a return to the old system, not necessarily to the class of a dozen members, but to its essential principle, which can be reached in the large class through assistant leaders, who, with their chief, shall during the week visit those who were absent from the meeting. Then, in a meeting of them by the pastor, he can know from week to week the condition of the Church, learn of the sick and afflicted, and of those particular cases whom he should personally see. The revival of this plan would awaken a new life in many of our churches. How many a cold heart would be roused by the personal appeal, and how many would be found and helped in their critical hour! It seems to us that something like this must have prevailed in the early Church, and we well know that in several of our sister churches this pastoral labor is vigorously and steadily performed by laymen. Mr. Beecher's and Mr. Spurgeon's churches are two of the strongest and most prosperous, spiritually and otherwise, of which we have any knowledge, and one of their great secrets lies in this very plan of constant pastoral visitation by laymen, the minister giving it direction and oversight. We doubt if our ministers are as largely deficient as some suppose, the fault is rather in exacting of them the work which the Church should do.

So much for the visitation of the churches. But how of the world outside the Church? Are there not communities in which no one except the ministers speaks directly and personally to sinners about their souls, unless it may be in a time of revivals, when all tongues are free from their habitual paralysis? How many thousands are rushing on to eternal ruin, who for all evidence afforded to themselves of the contrary, may well say, "No man cares for my soul?" The church doors stand open, indeed, and Christ has

died for them, but it is certain that the mass of them will never be saved except by the intervention of living Christian men and women. Right here the "Ladies' and Pastor's Christian Union" meets us with its plan of work, and its illustrations of its methods. It rests upon this fundamental principle, that members of Christ's Church are to carry the tidings and warnings of the gospel to every unsaved soul on earth. In revivals a town is sometimes districted, and Christians go forth two by two through their districts on their errands of evangelism. The same plan is here adopted when there is no revival, as a system, and not as a temporary expedient, to relieve the needy, clothing the naked, exhorting the ungodly, inviting them to the house of God and to Christ. This is the true way to a revival and to the conversion of the world. A monthly meeting of these workers with the pastor brings the whole under his eye and direction. Let these plans of work by the laymen of the Church be carried out, and there will be little time for the pastor to murmur, in merely running around among his members.

JESUITICAL MORALITY.

The contest between the Prussian government and the Jesuits is daily growing more bitter, and both parties seem inclined to flesh their swords to the hilt. Thus, in the course of the combat, no stone is left unturned by the Germans in their effort to reveal the true character of their internal foes, and their morality, to say nothing of their religion, is receiving some pretty severe criticism.

The Bishop of Paderborn took occasion to address some episcopal admonitions to the Protestants of Germany, in the course of which he declared himself perfectly willing to live and die by the Jesuitical code of morals, feeling thus quite assured of his eternal welfare. In reply to this refreshing confidence in the doctrines of the Society of Jesus, a "German Catholic" has collected a bouquet of moral apothegms from Jesuitical gardens, which certainly prove this morality to be a little lax, and rather a poor staff to support the venerable Bishop on his way to heaven.

These unfragrant flowers are given in the original Latin, with authors and dates, and are accompanied with a German translation—the whole being published in a little book, that proves a veritable bombshell in the Jesuitical fold, and which is demanding and receiving considerable attention just now on both sides of the lines. The position of the Jesuits in the sphere of civil and political morality has been much questioned of late. The attacking party brings the heaviest testimony to prove its depravity; but the defendant's reply to this is, they are not understood, as if the difference between truth and falsehood, between honesty and crime, should be expressed in words so doubtful in meaning as to be ambiguous. This very fact forms a most valid ground for suspicion.

But it is not true that the morals of these didactic manuals are always ambiguous, as is proved by the little book in question; and it is not true that these are published by irresponsible individuals, for no Jesuit may publish anything without the permission of the Order, and all their writings bear the stamp of approbation from their superiors. Some forty-five of these authors have been critically examined by the "Catholic;" and thus has presents his case, naming each one: The Jesuit and Cardinal Bellarmino writes, "The spiritual power can alter kingdoms, taking from one and giving to the other, when this is necessary for the salvation of souls. Christians may not tolerate an infidel or heretical king, and the pope is to be the judge of this heresy, as the ark of religion is confined to him; and it is therefore his business to decide whether a king is to be deposed or not." We submit, that this very effectually settles the question of the interference of the spiritual with the temporal power. A few more lines from the same source certainly clinch it: "When a prince, from being a shepherd of his people turns a wolf, the pope has the right to excommunicate him, and bid his people not to obey him. We all admit that heretics should be excommunicated, and consequently they may be also killed."

With the approbation of the General of the Order, Busenbaum teaches: "It is allowable to take an ambiguous oath when there is a just cause for this ambiguity, for where the truth is concealed without a lie, no violence is done to the oath." And in regard to the much disputed question as to the end justifying the means, we have it in the most distinct white and black in this little book from the same authority: "If the aim is allowable, the means are also allowable." And on another page of the same author we find: "The means are also allowable to him to whom the intent is allowable."

This gem of the Jesuitical moral code has been so often denied that it is satisfactory thus to find it in their most accepted authors. Escobar writes: "The aim gives to actions their peculiar character, and through a good or bad aim, actions may be good or bad." And Casnedi, thus: "One can never sin if he has a good intention." Those who have doubted hitherto the existence of such teachings, may now confidently accept them as genuine Jesuitical authority.

And thus we may wander through this garden, and call at random, quite sure of meeting something that will tell our own story more emphatically than can we. For instance: "He who sees an innocent man in prison for mur-

der, is not under obligation to say so at the risk of his own life." Who can fathom the depth of this infamy? or of this: "A Christian governor who sentences fettered enemies to Indians in order to kill them, commits no sin if the latter kill them in a cruel manner, and eat them?" "The rack is necessary in investigations regarding heresy?" "Catholic children may accuse their parents of the crime of heresy, even though they know that this will bring them to the stake; and they may refuse to feed them though they be starving."

These revolting tenets, and many others equally base, are thus found scattered through the books which are the acknowledged authority of those who for centuries have affirmed, and now affirm, that their calling is to cultivate piety and cherish religion! Thank God the present battle on German soil is being waged in no blind and bigoted manner, but with a full array of proofs of the unprincipled depravity of the Jesuits; and this little book proves quite a vade mecum on the Protestant side of the lines.

EDITORIAL PARAGRAPHS.

We are indebted to the Secretary, Thomas K. Cree, esq., of the Board of Indian Commissioners, for their fourth annual report. These commissioners are well-known Christian men, with national reputations as philanthropic and devoted religious gentlemen; men of marked executive and business qualities, as well as bearing high moral characters.

To them has been entrusted the President's peculiar policy of bringing the Indians as rapidly as possible,

under the restraints, and into the enjoyment, of a thorough Christian civilization with all the rights of citizenship. To secure this he has sought, through the Board, to enlist the cooperation and to awaken the practical interest of the Christian denominations of the land in their behalf. To unde the abuse and wrongs of many years, to awaken the confidence of the Indian tribes still migratory in their habits, and to induce them to enter reservations of public land appropriated to them, has been a slow and very difficult service. But already remarkable results have been attained as recorded in the report. The number of Indians in the care of the Department is 300,000; 100,000 of these are civilized, 125,000 are partially won in this direction, and 75,000 are still barbarous. Nearly all these are accessible to the Gospel. The report of the Board should be widely circulated and carefully read. It will throw light on much of the discouraging newspaper literature in reference to the Indians, and show how the exasperations of border life account both for the sufferings of the settlers, and the violent acts of the Indians. The latter are far from being the first and chief aggressors in these often fatal encounters. And from all such can we heartily pray, "Lord deliver us!" Our Southern brethren are particularly sensitive about politics in the pulpit or in the religious print. We, however, heartily accord with the closing sentiment of the editor, that the true wisdom of religious newspapers is to make all the contents of their columns "subsidiary to their main and distinctive aim and end."

N. Tibbals & Son, New York, are issuing weekly from their press, excellent religious books. Among these we notice a unique volume, very handsomely published, entitled "Alone with Jesus." It is a collection of short, suggestive religious extracts in prose and poetry, of a highly spiritual character, compiled by the well-known sexton of the old Dutch Church on Fulton Street, and the founder of the celebrated noon prayer meeting, held in its session-room, Mr. J. C. Lamphier. It is a fine manual for the closet, and is good seed to sow.

The same publishers send out, also, a small volume, bearing the title of "The Early Saved," by Rev. Thomas Lope, M. A., second edition. This handsome little book contains excellent and pathetic counsels to bereaved parents upon the loss of young children. It will bear balm to many bitterly wounded hearts.

They also publish in a tract form, "An Appeal to Persons of Sense and Reflection, to Begin a Christian Life," by Rev. J. M. Buckley. An impassioned and powerful exhortation addressed to the thoughtful, in a manner so clear and persuasive as to arrest the attention and to impress the heart.

We notice with regret the death of Rev. James W. Ward, formerly pastor of the Congregational Church of Abington, in this State. He died of an injury received in the city of New York, having fallen from a street car, and being dragged some distance by his foot caught in the truck. He is father of Rev. William Hughes Ward, the esteemed managing editor of *The Independent*, and an oriental scholar of rare cultivation. The editor of ZION'S HERALD became acquainted with Mr. Ward, senior, when both were members of the Massachusetts Legislature, and has often occupied his pulpit with him in Abington. He was a remarkable linguistic student, and the father of a polyglot family. We have united in his family devotions when half a dozen versions of the Scriptures were used by different members of the home circle. He was a man of strong natural powers intellectually, a thorough student, of pronounced opinions on all public questions, of sterling probity of character, and of devout piety. And now he is not, for God took him." He had nearly reached his threescore and ten.

The New Covenant, of Chicago, in copying from, and giving credit to, ZION'S HERALD, its editorial article upon iron churches, includes within the quotation marks, opinions of its own, in reference to the earnest preaching

of Mr. Talmage, and his views of future punishment, with which we have no sympathy. Please ask the printer to be more careful of his commas, and not deprive the editor of *The Covenant* of the credit of his own sentiments.

The Congregationalist records with a mild approbation the course of a New Hampshire Congregational pastor, in forming his converts into a religious class, and carefully instructing them through a probation of six months, before bringing them forward to make profession of their faith. An excellent course, Brother Congregationalist! We have placed no patent upon the class-meeting. More than a hundred years ago, Mr. Wesley discovered its admirable adaptation to secure Christian nurture and made it a vital part of his evangelizing modes.

The Watchman and Reflector of last week contains a very appreciative and generous notice of Bishop Haven, by Dr. J. D. Fulton. Such gonal papers bring us nearer together. Dr. Fulton, in his article, gives the Bishop to Harvard College. That is going too far. He belongs to us, and honors his Alma Mater at Middletown. Dr. Fulton facetiously remarks that Bishop Haven is right on all the radical topics in which he has been interested, except the "woman question and believers' baptism," upon which he says, "he is of course wrong, if I (Dr. Fulton) am right;" which is doubtless correct!

The North End Mission Magazine is a very handsome quarterly of 28 octavo pages, edited by Rev. Charles M. Winchester, the missionary, under the direction of a committee of the managers of the Society. It is filled with very interesting miscellany relating to the work of the mission, and to general Christian service in the evangelization of neglected portions of our population. Its subscription price is only 50 cents a year. It will bless the family where it is taken, and bring by its influence a blessing back upon this interesting mission itself.

Rev. C. W. Millen, heretofore publisher of the *Prohibition Herald*, Dover, N. H., has purchased that paper, and conducts it himself, in connection with a corps of contributors. The paper is greatly improved in appearance, and while it devotes special attention to its one great work, it is filling up other departments of a family periodical with very interesting and profitable miscellany. We wish our handsome and able brother encouraging success.

One of the keenest papers that came to our office last week, was *The Keene Methodist*. It was like a "Bumble Bee—the biggest when born," and as full of sweetness. It will never be smaller, nor less juicy. It was only the bright, fluttering insect of a day, singing out at once its short and happy life. Three keen ladies edited it, and must have caused the town editors, whom they bravely lectured upon the female suffrage question, to tremble in their shoes, as "coming events cast their shadows before." The only antique things about the paper, were the debris of the *Flood* which spread over the columns. We shall permit no one to question the cultivated tastes of the editors, after reading the rare commendation of ZION'S HERALD—it editors and publisher!

Briggs & Brother, of Rochester, N. Y., have issued the first number of their illustrated *Floral Quarterly*. It is published at the nominal price of twenty-five cents per annum. The first number contains 136 pages, and is illustrated with fine-colored engravings of flowers, and filled with floral catalogues and valuable directions and suggestions to horticulturists and parlor-flower cultivators. If our homes within and without are not made beautiful with bright vegetation, and fragrant with the richest flowers, these liberal seedsmen and florists will not be at fault.

An extended programme, giving promise of an occasion of great interest, has been arranged for the inauguration of Alexander Winchell, LL. D., as Chancellor of Syracuse University, on February 13. We acknowledge with thanks the invitation to participate in the enjoyment of the occasion, and wish our honored friend, the Chancellor elect, a long and successful occupancy of his important and dignified chair, and the widest opportunities for usefulness.

We have from time to time called the attention of our readers to the weekly issues of *Littel's Living Age*. It has no worthy competitor in its special field, embodying the richest periodical literature of Europe, as it does in its weekly issues. Now comes its quarterly volume, the one hundred and fifteen from the beginning. It makes a rare and necessary addition to every complete library, and happy is that village collection that has upon its shelves the whole invaluable set.

The London *Methodist Recorder* has a spirited leader on the Methodist Lay Missions, which have been in progress in that city for a year past, and during which time nine centres of operation have been organized. The *Recorder* arrays some fearful statistics on Sabbath desecration, and among the rest this, namely, that "the shops open for business on the Lord's Day would extend 60 miles, if ranged side by side!" The number of railway trains running for the 15 hours of "railway Sunday," as it is called, is 104!

It is due to Rev. Dr. True to state, that the newspaper reports which represented him as claiming for his views the endowment of Dr. Warren, were entirely erroneous. Dr. True wishes it distinctly understood that he made no such claim, and only referred to Dr. Warren on a certain question of Old Testament interpretation.

who permitted it. And here the exiled Republicans were safe from the Man of December. Here again, when the empire collapsed after Sedan, the author of the *coup d'état</*

penal and reformatory systems, with a very eloquent address. He said that while prison reform seems to relate to a small class, he thought he could show it concerned the civilized world. The sources of crime were wide-spread; therefore the co-operation of all nationalities was demanded in dealing with it. This fact led to the London International Convention, and to the formation of this Society. Criminals are men whose characters are in a great degree formed by influences around them. They are representative men. Crimes take the aspect of the people among whom they are committed. They show not only guilty men, but guilty society. While there are many reasons for abuses in the city of New York, the great underlying cause is want of self-respect in the rich men, which leads them to neglect their public duties. The remedy for these evils is a higher standard of morals. The spread of knowledge will not do it, for knowledge helps the wrong as well as the right. It makes bad men more dangerous. It is now ebb tide in American morals. We begin reform in prisons, where crime ends, and work back along its track to where it begins.

Miss Emily Faithful, a successful and cultivated leader among the active women of England in the cause of social reform, particularly in the work of securing pecuniary independence and a higher education for women, has made a very fine impression upon our Boston community. Moving in what is called the best circles, intellectual as well as social, in England, she has dedicated her life to the work of securing employment and a proper compensation for the less favored portion of her sex. She has built up a large printing and publishing establishment called the Victoria Press, conducted entirely by women, and edits a periodical bearing a similar title, — all under the patronage, and securing the liveliest interest of the good queen whose name they wear. Miss Faithful has appeared twice in this city, under the skillful management of Mr. B. W. Williams. Her first lecture, which was a purely literary one, was handsomely presided over by Hon. Josiah Quincy, and her last, the most valuable and instructive, giving an account of her special work, was opened very happily in a short address from Wm. Loyd Garrison, esq. Miss Faithful is a stout English lady, very unassuming in her manners, with a voice remarkably sweet and persuasive, exhibiting much delicacy of taste, and great force of character. She has placed her name beside her great country-woman, Florence Nightingale, as a benefactor of her race and sex.

Rev. Dr. Chickering, who is spending the winter at Washington, preached in the Metropolitan Church in that city on Sunday week, on physical conservation. The press of the city speak in high terms of the discourse, which, after the good doctor's usual happy manner, dealt faithfully with his auditors on the abuses by which man's physical system is perverted, and on the demoralization growing out of violations of the Sabbath, the follies and crimes of fashionable life. He paid a special compliment to those of our rulers who had set so good an example on New Year's day at their receptions, by banishing intoxicating drinks.

The interest that the ladies are taking in the question of Woman's Suffrage, was illustrated by the crowd of intelligent and earnest faces filling all the available space in the great hall of the House of Representatives, on Wednesday morning of last week. A public hearing was given to the subject by a committee of the Legislature. Quite able addresses were delivered, all in favor of the object, by Mr. H. B. Blackwell, Rev. J. F. Clarke, Mr. W. L. Garrison and Mrs. Eastman, Mrs. Lord and Mrs. Cheney. A petition from ladies and another from gentlemen for the bestowal of this right upon woman, are before the General Court.

T. H. Kimpton, esq., the accomplished Principal of the High School at Chicopee, is delivering this season an able and instructive lecture. From personal knowledge of the scholarship and address of Mr. Kimpton, we can heartily endorse the following notice from *The Springfield Union* of his lecture. "The Methodist Festival at South Wilbraham, Wednesday evening, was well attended. Mr. T. H. Kimpton of Chicopee High School, delivered an excellent lecture on 'Culture,' in which he advocated a thorough and symmetrical development of man in all departments of his being."

The *Journal's* New York correspondent, "Burleigh," says, Judge Fancher has made a thorough examination of the charges by the government against Dodge & Co., and says there is "not a shadow of wrong-doing attaching to the head of the firm."

We learn that the net proceeds of the late Family Festival will amount to upwards of \$1,200.

Acknowledgments.

Rev. C. S. Macreadin and we hereby extend their hearty thanks to their friends and parishioners for their visit to the parsonage, January 22; also, for the envelope we supplied with greenbacks, and other gifts.

Mr. Rev. M. B. Chapman gratefully acknowledges a gift of \$15 from the ladies of East Saugus.

Rev. A. F. Bailey, formerly of the New England Conference, is about closing a successful pastorate of three years at Middlebury. He has lost none of his vigor by being transplanted to the Green Mountain State,

The Methodist Church.

MASSACHUSETTS.

NORTH Dighton. — Rev. G. W. Ballou writes: "It may be of interest to know that the church at North Dighton is in a healthy and flourishing condition, being at peace among ourselves. We have been having conversions all along through the year, and have received on probation some thirty-six, and with one exception, have received members into the Church, every month, I believe in all thirty-six, having also baptized twenty-seven. Death has also been busy in our midst this year, removing from earth to heaven six of our members, some of whom, owing to their position in society, we miss very much, but they passed home rejoicing, one being of the age of ninety-three years. Several also, of the tender plants of our households have been transplanted, but God sustains his people. We are in a good state of union meetings, our informant says that a large number of persons have been converted and reclaimed, and that the work is still progressing.

Eight persons were received into the Methodist Episcopal Church, Enoborough, N. H., by the pastor, Rev. O. M. Boutwell.

Rev. H. H. Bennett has labored at Johnson and Waterville, for two years past, with great success. Over fifty have been added to the Church, many of whom are young people; and from some of them the Church will doubtless receive efficient service in the future. Brother Bennett came to us from Michigan, having made this way by his excellent wife, who is a native of Vermont. If other Conferences persist in drawing as largely as at present upon our young men, we hope many other daughters of Vermont, who have married ministers elsewhere, will follow the excellent example of Sister Bennett.

Brother E. W. Culver is meeting with his usual good success at Barton Landing. The people are now making new cushions for the slips in their church, and are talking of extensive repairs next summer. Brother Culver is also holding a series of weekly prayer-meetings at the village school-house in Brownington, and as the result a very general religious interest prevails.

Rev. R. Priddy, of Sheffield, has received

five into the Church during the last quarter, and fourteen others on probation. He has also formed a class of twelve members in the back part of Wheelerock, and in the same twenty-nine schools, is sustained.

The Methodist Episcopal Church at Wiliston, Rev. T. C. Potter, pastor, held a very successful "four days" meeting, January 28-31. The church was greatly benefited, and several conversions are reported.

The new Baptist Church at Montpelier was dedicated January 29.

Rev. F. L. Willey has resigned the pastoral charge of the Free Will Baptist Church in Sutton, to take effect April 1.

The Universalist Society of St. Johnsbury has erected a handsome church edifice in this village the past season. It was dedicated January 23.

The Free Will Baptist Church of Newport Centre have engaged the services of Rev. S. W. Stiles for another year.

The "Millerite" doctrines of thirty years ago have been revived, and in Groton some are holding meetings, confident that the world will come to an end this year.

Mr. David Ingalls, of Salisbury, aged 87 years, has, as part of her winter's work, picked over twenty-seven bushels of beans, one of which, and kift five pounds of cotton-yarn into stockings. So says a local paper.

The people of Danville are alive upon the subject of temperance, and are holding weekly meetings, with excellent results.

The Congregationalist Church, Middlebury, numbers 385 members. Contributions of the society for benevolent purposes, during the year, \$1,188.65.

Rev. James Browne (Congregationalist), of East Rutland, has accepted a call to North Stonington, Conn.

Rev. H. C. Estes, D. D., of Jericho, has removed to Paris, Me., where he entered upon the pastoral of the Baptist Church at the beginning of the year.

We understand that a revival is in progress in the Methodist Episcopal Church, Foothills.

Rev. O. Smith, after a ministry of twenty years, has resigned the pastoral of the Baptist Church, East Dover, and is to be succeeded by Rev. J. H. Parmalee, late of Bernardston, Mass.

It is said that there is a religious sect living in Bristol who wash each other's feet. They sit in rows back to back, when they perform their washing service. They discard card-pot altogether, and live principally on beans, corn-bread, and salt fish. Saturday they keep sacred, and work Sunday. The women wear trousers, or something like the Bloomer dress.

The Board of Directors of the Vermont State Prison at Windsor have made arrangements for the immediate construction of a chapel for religious and other uses in the prison. Work is already begun, and a neat and convenient place in the second story of the cook-room building will be ready for occupation soon.

The State Secretary of the Sunday-school Workers has recently published the report made by him at the annual meeting held at Swanton, Oct. 1 and 2. From this we gather a few items: There are in the State 57,000 children between the ages of 5 and 20 years. Of these only about one third are connected with the Sabbath-school. Reports are given from 211 towns, 33 making no report. In the towns from which reports were received, there are 590 schools, 6,050 officers and teachers, 49,490 scholars; 1,378 conversions during the year; 38,011 resident church-members, in a population of 313,467. The 33 towns not reporting have a population of 17,029. Whole number connected with the Sunday-school, 55,040, or 17.7 per cent. of the population in the towns reporting. The number of schools connected with the five leading denominations is as follows: Methodist Episcopal, 212; Congregationalist, 188; Baptist, 71; Free Will Baptist, 44; and Episcopal, 26.

MAINE ITEMS.

We are informed that the two parishes of the Methodist Church, Park Street, and Main Street, Lewiston, are now agitating the question of a reunion, and the erection of a large free house of worship sufficient to accommodate both societies. An old pastor of the Park Street parish, who is well acquainted with the state of things in the city, is very sanguine in the opinion that such an operation would result in great good to these societies, and to the cause of religion generally. It is thought that such a house of worship, many that do not attend church at all would be induced to go. Certainly free churches seem more in accordance with a free gospel, and free salvation, than does the mode of pews and exclusive family sittings. We should very much like to see the thing tested, and certainly hope the contemplated plan in Lewiston will be carried into execution.

A good revival is in progress in Winooski. Several have been converted and reclaimed within a short time, and the work is spreading. The indications are that the interest will spread through the town. The Young Men's Christian Association is doing a good work. Rev. Mr. Sylvester, pastor of the Methodist Church, is serving out his third year, and the parish under his charge is prospering. The Sunday-school is large and flourishing; it has the Sabbath forenoon for its services. This arrangement gives ample time for all the purposes of the school. This is the best plan for all our schools, at least in the opinion of many.

TROY CONFERENCE.

SARATOGA SPRINGS. — Rev. John Thompson writes: "I have just been reading in the HERALD of Jan. 30, the letter headed, 'From Atlanta to the Sea,' by Gilbert Haven. And my prayer is, God bless him; 'And may his shadow never be less.' I do so want to send my prayer after him, and tell him how I love him for Christ's sake. But a few years ago this station was included in and called Saratoga Circuit. The society was very poor. After various attempts to establish a church, about 1840 the society succeeded in putting up a plain brick edifice, in which, and with various shades of success, they struggled on until the present beautiful structure was dedicated, March 20, 1872. Though Bishop James said before the service began, 'it is too cold to raise much money to-day,' with the thermometer 25 degrees below zero, yet to the astonishment of eve-

rybody, \$60,000 were raised during the day, and the church dedicated free of debt. Although providing for the interest, and insurance, support of minister, etc., our running expenses are about \$7,000; still, everything works like a charm, the people and members, by the envelope system, coming up nobly to the help of the work. Better than all, our pastor, Rev. J. M. King, commenced meetings during the Week of Prayer, which have been continued every night since January 5. Up to this time over forty have professed conversion, while quite a number are still seeking the Lord. The interest is increasing wonderfully. Brother King lives in the affections of the people. There is a good state of feeling among the different churches and their pastors. God bless ZION'S HERALD; I am glad it has got back to its old form."

We are informed that an excellent religious interest now prevails in Orono, as the result of union meetings. Our informant says that a large number of persons have been converted and reclaimed, and that the work is still progressing.

The new Methodist Church in Guilford is to be dedicated February 18. Rev. George Pratt, Presiding Elder of the district, will preach the dedicatory sermon. The house is in a prosperous condition, and the school is prospering. Some persons have been converted in the parish during the past few weeks; one or two quite advanced in life. The pastor, Rev. W. H. Foster, is in labors abundant, and hopes to witness a more copious outpouring of the Spirit since the close of the Conference year.

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LOST IN THE SNOW.

BY JENNIE JOY.

We muffed our bright plaid about us,
Donned mittens and bonnets in haste,
For, casting our eyes to the westward,
I saw we'd no time left to waste.

The day had been clothe in bright splen-
-
The mountains gleamed white as a bride,
And up the snowy pathway I hastened,
With dear little Jessie at my side.

We mouted the bright sparkling snowballs,
And tossed them up high with a shout,
When, startled from covert before us,
A tall unfeared deer bounded out.

He snuffed the keen air and leaped upward,
We followed in childlike delight,

On, on, through the drifts, up the mountain,
Still keeping the pure full in sight.

Up, up, when a cloud dark and murky
Had rose in the sky above dome;

It fell in showers o'er our spirits,
And spoke to us sultry of home;

My father's white coat nestled sweetly,

Far down in the valley below;

While fluttering like white doves from
heaven,

Came gently the pure falling snow.

And thicker, and faster, and colder,
Till all the earth and the sky
Seemed to be shrouded and chilly,

For dear little Jessie and I,

"O Eric! I'm growing so weary,

The snow presses close to my side,

I'm chilled through and through — will you
tell me,

If this is the way Robin died?"

I answered, "Dear Jessie, gather courage,
It may be dog Bernard will come;

If we joggle now, we surely will be safe;

Such a cold, wet, snowy day,

Can't you just on a little while longer?

We may find some rude shelter or place

Where to rest?" She looked up, O so
sweetly,

And pale grew her little pinched face.

"No, Eric, I'm warmer, and happy;

Let me rest in this soft fleecy bed;

The angels are lowering a mantle

That covers us in warmth and cool,

The cold and the pain have all left me,

I'm only just tired, you know,

So — tired — you surely will let me

Lie down in this beautiful snow."

Her lip settled rigid as marble,

I called with the strength of despair;

None answered that wail on the mountains,

None came at my agonized prayer.

I gathered her close 'neath my tarpau,

And clasped with my charge through the

blasts,

But blindest, and baffled, and beaten,

Sank down with my burden at last.

Down, down, and the white drifts closed
o'er us,

So cold — like the kisses of death,

My heart seemed like ice, 'neath her fore-
head,

And still, my fluttering breath;

I thought of a cot-warm and cozy;

Of sheltering arms, waiting there;

And prayed that they yet might entold me;

But slept ere I finished the prayer.

I woke; and strange faces bent o'er me,

Strange hands brushed the curds from my
"brow";

Was it heaven shining brightly around me?

A little still form wrapped in tarts,

Unnoticed before, met my eyes —

No need of a question or answer;

She had passed through the storm, to the
skies,

— *Bedot's Monthly.*

THE SUNDAY SCHOOL.

Sunday, Feb. 23.

LESSON VIII. The Covenant with Abram. Gen. xv. 1-7.

TOPIC: Faith in the Covenant promises of God.

GOLDEN TEXT: "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." Rom. iv. 20.

1. Words of comfort.

2. Question of doubt.

3. Words of promise.

4. Faith unto righteousness.

NOTES ON GENESIS XI.

BY F. H. NEWHALL, D. D.

COVENANT WITH ABRAHAM.

V. 27. Here begins a new section of the history with the heading, or title, *Generations (family history) of Terah*. It gives an account of the origin of the covenant people, and also of the peoples whose history is most intimately blended with theirs in the patriarchal times, all of whom traced their lineage to Terah: the Moabites, Ammonites, Edomites, and Ishmaelites Arabs.

V. 28. "And Haran died before Terah, his father," i. e., before his face, or before in time (so *Gesenius*), for the word may refer to place or time. If Haran were, as we suppose he was, the eldest son, there is a special reason why his death should here be mentioned. Terah, as the head of the tribal family, adopted Lot, his grandson, in the place of Haran his son, as heir, and then, saddened at his loss, yet under a providential leading, resolves to emigrate from his native land. Abram, as we learn from Acts vii. 2, had already heard a Divine call to break loose from the idolatries that surrounded him, in which it seems that Terah's family were also involved, for Joshua says to the Israelites (Josh. xxiv. 2), "Your fathers dwelt on the other side of the river (Euphrates) in the old time, . . . and they served other gods."

"Ur of the Chaldees." Ur was a city, or district, of the Chaldees (*Kasdim, Kardu, Kardus*), a people not mentioned in the table of nations, Gen. x. under this name, but whose native name, *Acad*, as it is found in the Babylonian inscriptions, is mentioned in Gen. x. 10, as designating a city in the land of Shinar, the beginning of the (Hamite) kingdom of Nimrod. The primitive Chaldees were a Hamitic people, descendants of Cush, famous as the builders of the first cities, inventors of alphabetic writing and discoverers in science, especially in astronomy. The name was afterwards applied (as in *Daniel*) to a set of astrologers and philosophers who inherited the science and astrological arts of the ancient Chaldees, and transmitted them in the Cusitic language, although dwelling among Semitic peoples. The Chaldeans of the time of Daniel were thus a learned aristocracy, who had their schools, corresponding to modern universities, at Babylon, Borsippa, etc. (Rawl. Anno. Mon. 1.).

Chaldea is the great alluvial plain of the Euphrates and Tigris, stretching from the mountains of Kurdistan to the Persian Gulf, about 400 miles in length, and 100 in average breadth, ascending on the east to the chalky limestone wall of the great table-land of Iran, and descending on the west to the Arabian desert. Covered for many centuries

with the mighty cities, and teeming with the vast populations of the Assyrian, Babylonian, and Roman empires, the whole plain fertilized through a network of canals, branching from the two great arterial rivers, it is now a desert, with swamps and marshes and pools, the dwelling-place of lions and jackals and wolves, although in early spring it seems a wilderness of flowers. The great plain is ridged here and there along the courses of ancient canals, and dotted with mounds of earth-covered ruins, from which now and then a solitary mass of ragged brick-work rises into the malarious air. Ur is supposed by G. Rawlinson to be the *Uru* of the Babylonian inscriptions, the modern *Mugheir*, in lower Chaldea, six miles west of the Euphrates. (See *Smith's Dict.*) Orfa, in upper Chaldea, is a river site, (Stanley, *Hist. of the Jewish Church*, LECT. I.), but this place is certainly too near Haran, being only a day's journey off, while v. 31 implies that Haran was a considerable distance from Ur. On the rude bricks of Mugheir are found legends of *Urukku, king of Ur*, the most ancient inscriptions known, unless it be those of a king called *Kadur-maguta* found in the same region, who is likely to have been the Chedolaomer of Gen. 14 (Rawl. *Herod. App. Book I, Essay VI.*). The ruins of a Chaldean temple, dedicated to the moon, built in stages, like the tower of Belus, as described by Herodotus (I. 181), and composed of sun-dried and kiln-burnt bricks cemented with bitumen, are yet found at Mugheir, whose inscriptions are deemed by Asyrian scholars to show an antiquity higher than Abram's call. This venerable temple, now nearly 4000 years old, when it stood in massive magnificence, a monument of Chaldean idolatry, we may then probably regard as the very shrine where the family of Terah worshipped, and they turned away from its splendors at the Divine call, to wander in a far land, there to dwell in tents for centuries, that they might learn to teach mankind the lessons of the ONE ONLY GOD. Whether Terah himself had these higher motives is doubtful.

V. 30. The barren mother of the Chosen People typifies the virgin mother of the chosen *Seed*. V. 31. Terah, the patriarch of the tribe, here appears as the leader of this movement, the divine and the human are seen to co-operate and interact, as is the case in all the great movements of Providence. Natural causes, and even selfish human motives are taken up into the Divine plan. So God uses the avarice of Laban (chap. xxxxi.) to bring back Jacob into Canaan, the envy of Joseph's brethren to plant Israel in Egypt, and the tyranny of Pharaoh to transplant them to their final home. In this history, and in the heathen traditions, we see other traces of westward movements from the Mesopotamian plain, and the Asiatic table-land around the desert, and down the Jordan valley to the Mediterranean shore. Warlike expeditions from beyond the Tigris, as we see from chap. xiv., had already brought the kings of the vale of Sodom under tribute to the king of Elam. Semitic tribes were at this time pressing westward and southward into the Arabian peninsula, and the Arameans were ascending the Euphrates and settling in Eastern Syria. The migration of Terah and his tribe was thus a part of a general movement of the Semitic people, settling towards the Mediterranean from the East. (Ewald), divinely guided so as to rescue a branch of that people from the prevailing idolatry, and bless in them all the nations of the world.

V. 32. The barren mother of the Chosen People typifies the virgin mother of the chosen *Seed*. V. 33. Abram heard while yet in Ur of the Chaldees. The text may refer to a second call in Haran, or it may refer to the original call in Ur, the narrative returning here to the original starting point of Abram's spiritual history. It was a Jewish tradition that the sojourn in Haran took place because the Terahites refused to follow the Chaldean idolatry; "For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew, so they (the Chaldeans) cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan." (Judith v. 8, 9). "Go for thyself" (as for thee, go), an urgent special command. Others might go, as did Lot, if they would, but as for Abram, it was his special mission. Four particulars are to be noted in this Divine call. (1) Abram at the age of 75, was to leave his native land, the fertile plain with its noble rivers where his fathers had lived for centuries; (2) to leave his kindred, the stock of Eber, and go forth to dwell among strange nations; (3) to leave his father's house, the family of Terah, to break the innermost circle of tenderest ties; (4) it is to go he knows not whether (Heb. xi. 8), to the land that "God shall show me." He is to change the towns of Mesopotamia for the tents of the nomad, the massive temples of Chaldea for the rough altars which he might rear here and there in the wilderness. But by faith he obeyed, thus *declaring plainly that he sought his native land* (Heb. xi. 14) in God's promise, his home was in God (see chap. xv.).

V. 34. But great promises correspond to these great sacrifices. (1) He left his native land, but should himself find a great nation. (2) He sacrificed kindred and comforts, but should be blessed with spiritual kinship and joys, which though as yet unimaginable and inconceivable, yet were *handed over* by God (Heb. xi. 13). (3) He broke away from ancestral ties and privileges, but he should be illustrious as ancestor of the Hebrew people, of the great Messiah, of a spiritual seed like the sand of the sea, like the stars of heaven. (4) Most glorious of all, it was said to him "Thou shalt be a blessing," or "Be thou a blessing." It is more blessed to give than to receive; his glory was to be that spiritual glory of the great Antitype, blessed as a fountain of blessing to all mankind. He should be famous, not as Sesostris, or the Cæsars, for victories of the sword, but for victories of love. Abram signifies the *lofty father*, and to-day he is recognized as such by Christians, Jews, and Mohammedans, who contend with each other in reverence for his name. Alexander the Great, the heathen Roman emperor, placed the statue of Abram in his palace chapel with those of Zoroaster, Orpheus, and Christ, and no human name is to-day so widely venerated as that of "the father of the faithful."

V. 35. "Two hundred and five years." The historian evidently had exact chronological memoranda before him. We see from chap. xii. 4, that Abram was 75 years old when he left Haran. If now he remained in Haran till Terah's death, then Terah must have been at least 130 years old at the time of Abram's birth, since 205 — 75 = 130. But this does not seem likely, since Abram regards it as a miraculous thing that he should be a father at the age of a hundred (chap. xvii. 17), and this sur-

ceivable if he were himself born when his father was 130. But the narrative allows us to suppose that Abram left Haran some years before Terah's death, the history of Terah being finished up in this chapter, and the narrative then doubling back upon itself to resume the history of Abram. St. Stephen, however (Acts vii. 4), evidently understood that Abram remained in Haran till Terah's death, following a Jewish tradition (as we see from Philo, *Mig. Abram*), which was probably incorrect. (Compare Whedon on Acts vii. 4.) We do not certainly know in what year of Terah's life Abram was born.

NOTES ON GENESIS XII.

The history now narrows again to a single branch of the family of Terah, Abram and his descendants. The other branches, which are only incidentally alluded to hereafter, as connected with the fortunes of the covenant people, remained to near Haran, in the days of Isaac and Jacob we find them forming the community which furnished these patriarchs' wives of their kinsfolk, Rebekah, Rachel, and Leah, while the sons of Abram were still sojourners among the children of Ham. It was now more than four centuries since the last recorded revelation, in the blessing of Shem, by the mouth of Noah. The scattered nations were fast sinking into idolatry; yet that the knowledge of God was yet in the earth, the incidental notices of Melchizedek, "King of Salem, and priest of the Most High God" (Gen. xiv.), and of Abimelech, to whom God appears in a dream (Gen. xx.), sufficiently declare. Probably the history of Job, the patriarch of Uz, and the discourses of his Arabian friends, wherein the manners, opinions, style of thought and expression are all of the pre-Mosaic age (Ewald), furnish other examples of genuine faith in the God of Israel, among peoples who had never heard of the Abrahamic covenant. But Abram was now called from the family of Terah, to be a blessing to the whole earth, by founding a missionary nation which should preserve and disseminate the knowledge of the true God in the earth. His whole life was to be an education in faith, which is the root of true religion.

V. 36. "And Jehovah said unto Abram; 'not, had said,' as our translators rendered, to make the text refer to the call which Stephen says (Acts vii. 2), Abram heard while yet in Ur of the Chaldees. The text may refer to a second call in Haran, or it may refer to the original call in Ur, the narrative returning here to the original starting point of Abram's spiritual history. It was a Jewish tradition that the sojourn in Haran took place because the Terahites refused to follow the Chaldean idolatry; "For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew, so they (the Chaldeans) cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan." (Judith v. 8, 9). "Go for thyself" (as for thee, go), an urgent special command. Others might go, as did Lot, if they would, but as for Abram, it was his special mission. Four particulars are to be noted in this Divine call. (1) Abram at the age of 75, was to leave his native land, the fertile plain with its noble rivers where his fathers had lived for centuries; (2) to leave his kindred, the stock of Eber, and go forth to dwell among strange nations; (3) to leave his father's house, the family of Terah, to break the innermost circle of tenderest ties; (4) it is to go he knows not whether (Heb. xi. 8), to the land that "God shall show me." He is to change the towns of Mesopotamia for the tents of the nomad, the massive temples of Chaldea for the rough altars which he might rear here and there in the wilderness. But by faith he obeyed, thus *declaring plainly that he sought his native land* (Heb. xi. 14) in God's promise, his home was in God (see chap. xv.).

V. 37. Abram heard while yet in Ur of the Chaldees. The text may refer to a second call in Haran, or it may refer to the original call in Ur, the narrative returning here to the original starting point of Abram's spiritual history. It was a Jewish tradition that the sojourn in Haran took place because the Terahites refused to follow the Chaldean idolatry; "For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew, so they (the Chaldeans) cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan." (Judith v. 8, 9). "Go for thyself" (as for thee, go), an urgent special command. Others might go, as did Lot, if they would, but as for Abram, it was his special mission. Four particulars are to be noted in this Divine call. (1) Abram at the age of 75, was to leave his native land, the fertile plain with its noble rivers where his fathers had lived for centuries; (2) to leave his kindred, the stock of Eber, and go forth to dwell among strange nations; (3) to leave his father's house, the family of Terah, to break the innermost circle of tenderest ties; (4) it is to go he knows not whether (Heb. xi. 8), to the land that "God shall show me." He is to change the towns of Mesopotamia for the tents of the nomad, the massive temples of Chaldea for the rough altars which he might rear here and there in the wilderness. But by faith he obeyed, thus *declaring plainly that he sought his native land* (Heb. xi. 14) in God's promise, his home was in God (see chap. xv.).

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INSURANCE DEPARTMENT.

LIFE INSURANCE is an assistance to every man, because it provides an inheritance for his family, or gives him a support in his old age. The man who says that he is not in want of such assistance, because he has got property and is going to keep it, does not realize his true condition. The tenure of property is as precarious as the tenure of life. We are sure to lose one, are likely to lose both. All the depths through which the experiences of men pass, are made from the fact that riches fly away!

Any great city shows evidences of this truth in the names that appear and then disappear in its business streets, every year. Men are trying to hold on to the money they have accumulated. But a thousand invisible hands are upon the cord pulling it gradually and steadily; it slips a little and a little in their hold; they are more on the alert than ever, when, suddenly, it is gone!

Then goes support and comfort for wife and children; then home and business is broken up; and if courage and friends are left, we must begin again the labors of life, with fewer years to accomplish them in than before.

An agent of the Equitable Life Assurance Society, who has done more good than can be estimated, by his success in persuading people to take the assistance which life insurance offers, says, that men in good circumstances always reply to him, at first, that they don't want insurance, because they are able to take care of themselves, but there is a neighbor next door who needs it, and ought to have it! "An experience of a few years," says this agent, "has convinced me that every man needs this assistance, sooner or later; and that there is no escape for any one from the necessity of life insurance."

The Secular World.

LATEST NEWS.

The British Houses of Parliament were re-opened on the 6th inst., the royal speech being delivered by a commission. We make the following extracts:—

I greet you cordially on your resuming for the discharge of your momentous duties. I have satisfaction in announcing the maintenance of relations of friendship with foreign powers throughout the world. You were informed when I last addressed you that steps had been taken to prepare the way for dealing more effectually with the slave trade on the east coast of Africa. I have now despatched an envoy to Zanzibar, furnished with such instructions as appear to be best adapted to the attainment of the object in view. He recently reached his place of destination, and had entered into consultation with the Sultan.

My ally, the Emperor of Germany, who had undertaken to pronounce judgment as arbiter on the line of the water boundary, so long in dispute, under the terms of the treaty of 1846, has decided in conformity with the convention of the government of the United States, that the Haro channel presents the line, most in accordance with the true interpretation of that treaty. I have thought it a course most befitting the spirit of international friendship and dignity of this country to give immediate execution to the award by withdrawing promptly from my partial occlusion of the island of San Juan.

The proceedings before the tribunal of arbitration at Geneva, which I was enabled to prosecute, and in consequence of the exclusion of indirect claims preferred on behalf of the government of the United States, have determined in an award which in part established and in part repelled the claims allowed to be relevant. You will in due course of time be asked to provide for the payment of the sum coming due to the United States under this award. My acknowledgments are due to the German emperor, likewise to the tribunal of Geneva, for the pains and care bestowed by them on the peaceful adjustment of controversies such as could not but impede the full prevalence of international good will in a case where it was especially to be cherished.

The principal discussion that ensued in both branches, was in reference to the Geneva arbitration passage, Derby in the Lords and Disraeli in the Commons, being especially severe in their remarks.

The epizootic has appeared in Sacramento.

There has been a heavy fall of snow at Madrid.

A Wisconsin Indian speared 150 trout in one day.

Thousands of cattle in the Nueces Valley are dying of hunger.

The Lake Superior region produced 15,174 tons of copper last year.

Professor Tyndall sailed from New York for Liverpool on the 8th.

Virginia is drawing large numbers of permanent settlers from the Northwest.

An Iowa paper boasts of weather "cold enough to make an Arctic bear wear pulse-warmers."

Judge Boardman has refused to grant a stay of proceedings in the Stokes case.

The Carlist insurrection in Spain is becoming formidable, judging from our latest dispatches.

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The Hudson River is entirely frozen over at Sing Sing for the first time in a number of years, and escaping prisoners can cross on the ice.

Henry W. Bigelow, a well-known and wealthy citizen of Chicago, committed suicide Saturday evening.

The Grand Council of the canto of Geneva has decided against the complete severance of Church and State.

A resolution was introduced in the Hungarian Deputies Saturday, urgently demanding the expulsion of the Jesuits from Hungary.

The proposed extra session of Congress is regarded by many as necessary, in order to complete the measures now awaiting action.

In the Spanish Cortes Saturday, the debate on the reorganization of the army ended with the adoption of a bill which makes military service compulsory on all.

The storm is heavy in Sacramento and San Joaquin valleys, and fears are entertained of floods. It is still raining heavily in all portions of the State.

The steamship Shenandoah, arrived at Spezzia, Friday, Admiral Alder and several officers in Naples were to have been received Sunday, by King Victor Emmanuel.

The new movement for the annexation of Brooklyn to New York City, finds favor with the people of both cities, and all the newspapers are now discussing the project.

The Rev. William Starrs, Vicar-General of the Archdiocese of New York, died last week, at the rectory of St. Patrick's Cathedral in Mulberry street, near Prince.

The Boston Public Library was opened on the 9th for the first time on Sunday, under the order passed by the City Council. The privileges were enjoyed by an average attendance of about seventy-five persons.

Allen H. Lincoln, son of Rev. Heman Lincoln, of Newton Theological Institution, was instantly killed while boating in that town on Wednesday last. He was a member of the Freshman Class of Brown University, and was at home spending the winter vacation.

Captain Christopher Crowell, of Hyannis, a well-known shipmaster, died on the 21st ult., on his voyage from Hong Kong to San Francisco, whether he was bound, to join his family. The cause of his death was paralysis, and his body was buried at sea.

Franklin B. Evans, charged with the murder of his niece, at Northwood, N. H., under most brutal circumstances, was found guilty, and sentenced to be executed on the third Tuesday of February, 1874, the laws of New Hampshire requiring that a year shall elapse between the time of conviction and execution.

The total defalcation by the absconding cashier, Shute, will reach nearly \$250,000 according to the report of Mr. Dearborn, the National Bank Examiner, of Nashua.

By the inundation of the Susquehanna railway property in the vicinity of Columbia is in danger, and coal on the banks of the stream is being washed away.

There was a collision Saturday evening between a passenger train running from Philadelphia to Pottsville, Pa., and a coal train, near Mount Carbon. A few persons were injured.

Says The Transcript, "the decided measure of the Board of Health have stopped the small-pox to such an extent that vaccination is virtually at an end."

It is stated that all the troops in the Southern States, except those in the fortifications, have been ordered to the vicinity of Salt Lake.

At 2:45 Sunday afternoon, a fire broke out in J. Newkumt's fire-brick and the manufactory, corner of Vine and Davis streets, Philadelphia. The factory was damaged to the amount of \$25,000; insured for about \$22,000.

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PHYSICIANS' TESTIMONY.—The undersigned, practicing physicians and surgeons, certify that we have used and prescribed Dr. Ransom's Hive Syrup and Tolu, or Honey Syrup, and find it an excellent remedy for ordinary Coughs, Hoarseness, Bronchial and Lung Affections:

J. A. Ross, E. S. Lyman, Geo. Munger, H. Mead, Theo. Mead, E. H. Gray, F. W. Root, O. B. Wilcox, J. Moti Throop, Levi P. Greenwood, residents of Madison Co., N. Y.

See advertisement in another column.

BURNETT'S COCAINE is the best and CHEAPEST Hair Dressing in the world. It promotes the Growth of the Hair, and is entirely free from all irritating matter. The name and title thereof is adopted as a Trade-Mark, to secure the public and proprietors against imposition by the introduction of spurious articles. All unauthorized use of this Trade-mark will be promptly prosecuted.

NOT DAWK, HAWK, SPIT, SPIT, blow, blow, and disgust every woman with your Cataract and its offensive odor, when Dr. Sage's Cataract Remedy will speedily destroy all odor, arrest the discharge, and cure you. 614.

Marriages.

On East Boston, Jan. 23, at the residence of the bride's parents, Rev. F. G. Morris, William L. Pierce to Miss H. A. Boston of Samuel B. and Charlotte A. Wood, all of Boston.

On West Boston, Jan. 23, at the residence of Mr. and Mrs. J. M. Maloney, Aaron B. Hoyt, esquire of Sandwich, N. H., to Miss Sarah M. Ritchey to Mary A. Bourne, of Newburyport, N. H.

In Gorham, Me., Jan. 23, at the residence of the bride's parents, Rev. Daniel Richards, Andrew J. Gallow to Miss Lizzie Badger.

In Seatauk, N. J., at the residence of the bride's father, Rev. Dr. J. W. Thompson, to Miss Emma C. Farrow.

In Gorham, Me., Jan. 23, at the residence of the bride's parents, Rev. Amos Merrill, of New Haven, Conn., to Miss Emma C. Farrow.

In Vassalboro', Me., Dec. 26, to Rev. J. Hooper, Andrew Merrill of Stark, N. H., to Mrs. Amelia C. Martin of New Haven, N. H., to Miss Jane H. Miller, of Oxford, N. H.

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